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SUBJECT INDEX

AFRICA. General articles, 19, 218, 240, 374, 464; Conference, 33; Education, 218; Motor cars and motorcycles in, 240, 241, 242, 243, 245, 246, 249, 250, 251; Paragraphs, 120, 197, 394, 473; Rural work, 222; Story, 26; **Adams:** Article, 246; Education, 121, 218; **Bailundo:** Article, 251; Letter from, 396; Medical work in, 396; **Chikore:** Article, 243; **Chilesso:** Articles, 134, 241; Medical work in, 134; Paragraph, 200; **Dondi:** Evangelism in, 312; Letter from, 312; **Durban:** Articles, 245, 460; Letter from, 436; Medical work in, 218, 460; **Galangue:** Article, 227; Education, 120, 201, 227, 384; Letter from, 437; Paragraph, 43; Rural work, 227; **Gogoi:** Evangelism, 197; **Groutville:** Letter from, 396; **Inanda:** Education, 195; Publications, 315; **Inhambane:** Articles, 51, 52, 55, 57, 306; **Johannesburg:** Articles, 187, 240, 242; Churches, 119; Education, 82; Letter from, 164; Medical work in, 82, 162, 164, 393, 438; Social service, 187, 219, 282; **Lobito:** Article, 265; Evangelism, 265; **Machemeje:** Articles, 61, 63, 66; **Mapumulo:** Paragraph, 40; **Mt. Silinda:** Article, 229; Education, 44, 81; Letter from, 281; Medical work in, 154; **Sachikela:** Article, 250; **Umzumbe:** Paragraph, 283; **Umzunduze:** Paragraph, 283.

ANNUAL MEETING OF THE AMERICAN BOARD, 301, 302.

ARTICLES

Advancing under difficulties 242
Agency number four *By Frank C. Laubach* 345
All-New England regional meeting *By Judson L. Cross* 349
American Board to the rescue *By Dr. Lorrin A. Shepard* 108
Angola jubilee committee 464
At Inhambane *By Dr. James B. McCord* 55
Auto briefs 249
Auto in Angola, An *By Rev. William C. Bell* 251
Back home. *A play* *By the Indian Teachers at Rachanyapuram* 412
Being presented with criminals *By Rev. Augustine Jones* 171
Big advance in North China, A 366
Biggest test, The *By Helen Davis Chandler* 180
Board breaks with tradition, The 466
Books and study courses *By John L. Lobingier* 182
Breaking up the soil in India *By Rev. Clarence E. Wolsted* 234
Bulgaria missionaries as authors and linguists
By Grace H. Knapp 269
Call of the younger churches, The *By Rev. William Paton* 133
Case for advance by the American Board, The 192
Challenge of the Philippines, The *By Donato G. Galia* 326
Chandlers and the First Church in Cambridge, The
By Rev. Raymond Calkins 175
Chandrakore *By P. Marguerite Grove* 298
Change in foreign secretaries, A 174
China's millions. *A review* *By Rev. Robert E. Chandler* 142
Commissioning services 346
Confidentially and honestly *By Rev. Edward H. Smith* 275
Country gentleman in China, A *By (Dorothy P. Cushing)* 211
Creation, The: *A Negro sermon*
From "God's Trombones" by James Weldon Johnson 59
Crete plan, The *By Rev. Cornelius H. Patton* 27
Czechoslovakia *By Rev. John S. Porter* 363
David Livingstone's birthday gift *By Agnes S. Kelsey* 114
Development of a demonstration center, The
As told by Rev. J. Henry House 221
Digging in *By Dorothy P. Cushing* 227
Distribution of the Hall Fund *By Rev. James L. Barton* 103
Doctor Hume and the Andover controversy 336
Does India want me? *By Dorothy P. Cushing* 404
Easter in Jerusalem *By Rev. Ashley Day Leavitt* 131
Education for life *By Dr. Thomas J. Jones* 218
Elephants and India 403
Elwoods and the Holtons, The 419
Everybody help Angola *By Cornelius H. Patton, D.D.* 435
Experimental farm at Shaowu, An 237
Farmers of forty centuries *By Rev. Leonard M. Outerbridge* 231
First Christmas in India, A *By Mrs. G. R. Thomas* 454
First joint conference of Indian men and women
By Helen K. Hunt 178
First meeting for men and women, The
By Rev. Howell D. Davies 376
Folk high schools for Bulgaria *By Rev. Edward B. Haskell* 20
Foreign missions under fire. *Review*
By Rev. Raymond Calkins 109
Forth to the Philippines *By William G. Sargent* 346
From letters of nationals 407
Fuel for missionary fires. From addresses of the Detroit meeting 302
Gala day for Inuvil, A *By Mrs. M. H. Harrison* 451
Girl in battle, A *By Rev. Frank C. Laubach* 145
Good—horse; Better—motorcycle; Best—motorcar
By Rev. Henry A. Stick 246
Grave figures 464
History of Christian missions in China, A *By Dr. E. C. Moore* 273
How doth the little Ford? 254
How the lepers got their church *By William M. Danner* 268
Hume, the evangelist *By Nicol Macnicol* 333
Hunger-pinched faces of little children, The
By Stephen C. Peabody 337
I give a door. *Verse* *By Clara C. Leland* 198
In behalf of a greater union *By Arthur Y. Meeker* 339
In famine relief: what would Jesus do? *By Elmer W. Galt* 452
In honor of David Livingstone *By Agnes S. Kelsey* 379
In honor of Dr. Patton 459
International family in tents in India, An
By Rev. Edward L. Nolting 177
In the hospital. A children's story *By Jean M. Cavell* 343
In three places at once *By Rev. Wilbur S. Deming* 243
Invitation from India, An 140
"It is just what we in India want to hear" 18
It's great to be a missionary *By Dr. Robert A. Hume* 331
J. L. B.—N. E. R. *By Dorothy P. Cushing* 259
Joy of a missionary heritage, The *By Robert E. Hume* 335
Kamba Simango: Fairfield's representative
By Rev. Fred R. Bunker 66
Kansas women's annual meeting *By Mrs. C. E. Greef* 29
Latest agricultural recruits for Africa 224
Let's go to the country! *By Ruth I. Seabury* 408
Live missionary education conference, A *By Ernest W. Riggs* 350
Lucknow round table conference, The *By Rev. William Hazen* 295
Lure of Portuguese East Africa, The *By Rev. George A. Wilder* 61
Machemeje *By Secretary Patton and Rev. Fred Bunker* 63
Madura chit-chat 421
Mass education in the Paotingfu field
By Rev. Harold W. Robinson 263
Master's disciples in American College, Madura, The
By Rev. Edward L. Nolting 12
Meeting the needs of a rural community
By Rev. Henry A. Jessop 222
Messages from the Golden Jubilee of Essex South Branch 73
Missionary motive, The *By Rev. Oliver D. Sewall* 149
Missionary's legs, A—how long? *By Rev. Merlin W. Ennis* 250
Missionary work in Siam *By Rev. Dan Freeman Bradley* 291
More stately mansions 415
Motors and missions *By Rev. James D. Taylor* 240
Moving on from Jerusalem *By Rev. Ernest W. Riggs* 132
New friendship with Mexico *By Rev. D. Brewer Eddy* 27
New way to help the Board through insurance policies
By Rev. D. Brewer Eddy 310
"Not my idea of a missionary" *By Priscilla Holton* 141
Nurse's dream come true, A *By Gladys E. Clark* 99
One hundred and twentieth annual meeting of the Board, The 301
One hundred years ago this month 368
One increasing purpose *By Dorothy P. Cushing* 134
"One million souls for Christ in Japan"
By Rev. C. Burnell Olds 293
Oregon trail, The 455
Our adventurous motorcycle. *By Effa S. Laubach* 252
Our missionaries as letterwriters *By Grace H. Knapp* 107
Our missionary family. *Verse* *By Rev. George E. Merriam* 161
Page Detroit *By Harold W. Hackett* 248
Parable of the kaffir corn *By Mufino Makuyana* 229
Partners: Chevrolet and phonograph
By Rev. Frank T. Meacham 243
Passing of a pioneer, The 466
Personal Christlike response to definite human need, A
By Rev. Charles C. Merrill 381
Plan of advance as the editor sees it, The 169
Plan of advance, A: The agricultural program at Aintab 236
Pray ye therefore: A plea for a change of emphasis 3
Principal Sawa of Ogifushi *By Rev. Frank Cary* 226
Progress *By D. Brewer Eddy* 329
Progress in Turkey *By Mabel Emerson and Ruth Seabury* 68
Project in action, The *By Rev. Merrill N. Clarke* 179
Promotion of locomotion *By Rev. Henry A. Neipp* 241
Remember the thankoffering *By Lydia Lord Davis* 434
Reunion of the churches in South India, The
By Rev. William Paton 411
River princess, The: An Ovimbundu folk story
By Lauretta Dibble 26
Road to Chao-Ching, The Verse *By Si Tannhauser* 165
Rural Missions Conferences 254
Rural problem of Japan, The 225
Rural problems in missions, The *By Dr. Kenyon L. Butterfield* 216
Santa Claus in Adana *By Dr. Cyril H. Haas* 458
Save the world to save America *By Charles Fahs* 170
School of the prophets, The *By Rev. John J. Banninga* 418
Schools of missions *Interview with Rev. Asa Parker* 111
Secret of Dr. R. A. Hume's influence, The
By James Fairbank Edwards 334
Secularism and missions *By Dr. Julius Richter and J. H. Oldham* 377
Señor and señora 328
Sights and sounds in South Africa *By Mabel E. Emerson* 374
Significance of 1929 for China *By Rev. Frank Rawlinson* 6
Some problems of a Chinese leader *By Donald Hsueh* 105
S.O.S. From the Indian churches of the Madura mission 406
Southern California in Mexico *By Rev. George F. Kenngott* 91
Stanley Jones' farewell message to America 300
Steps up in Indian education *By Rev. James H. Dickson* 415
Stork in South Africa, The *By Dr. Alan B. Taylor* 245
Story of Elija—an Inhambane man *By Mrs. James Gray* 57
Student gospel teams in vacation *By Grace M. Boynton* 297
Taking friendship and relief into the homes of India
By Gertrude Harris 17
Taking your choice in China *By Rev. Ralph Raymond Shrader* 387
Tayloring in Africa *By Dorothy P. Cushing* 460
Terrible famine conditions in China 137
Thankoffering letter *By Lydia Lord Davis* 382
Thank offering, The *By Lydia Lord Davis* 350
Thoughts in a hydroplane *By Rev. Fred F. Goodsell* 9
Three doors of opportunity for women in China
By Luella Miner 14
Through Philippine jungles *By Herbert C. Brokenshire, M.D.* 323
Tip from Africa, A 19
Turkey's new national game *By Rev. Paul E. Nilson* 13
Twenty-fifth annual conference for newly-appointed missionaries 308
Twenty-five years with the American Board
By Cornelius H. Patton, D.D. 371
Two African leaders *By Rev. Harwood B. Catlin* 52
Versatile Buick, The 242
Village for a dollar, A *By Rev. W. C. Bell and Mrs. M. W. Ennis* 265
Vision or dream *By Rev. Charles C. Merrill* 433
Volunteer for P. E. A. 51
Voyaging the South Seas *By Rev. George C. Lockwood* 98
Was it worth while? *By Susan A. Searle* 262
Welcoming back the missionary *By Mrs. C. B. Olds* 101
We live in a big world over there Arthur G. Robinson answers questions *By Grace H. Knapp* 369
What Protestants can learn from Roman Catholic foreign missions
By Prof. Kenneth S. Latourette 271
When ye pray say "Our Father . . ." *By Robert T. Bridge* 349
Why I am a missionary *By Dr. E. Stanley Jones* 144
Williamstown meeting, The *By Helen B. Calder* 342
With our schools and colleges 383
Women's past and future at Cheeloo *By Luella Miner* 70
Word from a representative of the Christian mission in Japan
By E. C. Fry, D.D. 348
World in Ohio 456
You are stockholders *By Rev. Ray E. Phillips* 187

AROUND THE WORLD. 38, 81, 119, 160, 195, 282, 315, 353, 392, 438, 472.

BOOKSHELF. 31, 76, 110, 150, 190, 275, 311, 351, 388, 443, 469; **Books by our missionaries,** 31, 184, 276, 277, 389, 443, 446, 470; Books on: **Africa,** 32, 151, 191, 192, 276, 311, 469; **Asia,** 190; **Biography,** 110, 184, 191, 311; **China,** 142, 150, 151, 272, 277, 311, 389; **Home Missions,** 184; **India,** 31, 76, 77, 151, 191, 277, 311, 443, 446; **Japan,** 31, 276, 351; **Jerusalem Conference,** 150, 184; **Mexico,** 110, 183; **Missions,** 109, 184, 351, 390; **Mohammedanism,** 275; **Near East,** 262, 277; **Philippines,** 183; **Spain,** 388; Study books, 182; War and Peace, 33.

BULGARIA. General Articles, 20, 161, 269; Education, 20, 355; Paragraph, 42; Publications, 395; **Sofia:** Education, 34, 159, 166, 384; Letters from, 34, 123, 159, 472; Paragraphs, 195, 282; Social Service, 472.

CEYLON. Article, 451; Education, 197; Medical Work, 451, 472.

CHINA. General Articles, 6, 16, 137, 142, 273. 275, 337, 366, 368, 452; Churches, 366, 392; Famine, 137, 165, 200, 337, 353, 355, 452, 473; Mass Education, 211, 263, 393; Paragraphs, 38, 39, 168½; **Fenchow:** Article, 231; Churches, 34; Evangelism, 80; Letters from, 34, 78, 80; Medical Work in, 78, 315; Rural Work, 231; **Foochow:** Articles, 105, 387; Education, 39, 80, 105, 159, 383, 384, 386, 392; Letters from, 80, 117, 159; Medical Work, 392; **Ingtai:** Letter from, 79; **Kienning:** Education, 281, 312; Letters from, 281, 312, 476; **Lintsing:** Letter from, 199; **Paotingfu:** Article, 211; Education, 212, 263, 386; Letter from, 37; Rural Work, 211; **Peiping:** Article, 297; Education, 116, 121, 284, 384, 385, 393; Letters from, 116, 284; **Shanghai:** Article, 303; Motor Car in, 249; **Shaowu:** Article, 237; Evangelism, 117; Letter from 117; Rural work, 237; **Taiku:** Churches, 121; Letters from, 471; Medical work in, 395, 471, Motor Car in, 249; **Tehchow:** Churches, 121; Education, 206; **Tientsin:** Articles, 38, 180, 369; Education, 41, 42; Letter from, 390; Motor Car in, 249; Paragraph, 283; Story, 180; **Tsinan:** Articles, 14, 70; Education, 14, 70; Letter from, 352.

CHRONICLE. 45, 86, 125, 162, 207, 255, 287, 316, 357, 398, 447, 474.

CHURCHES. Article, 133; Africa, 119; China, 34, 121, 366, 392; Hawaii, 195; India, 268, 406, 411, 438; Japan, 313; Near East, 125; Philippines 353.

CONFERENCES. **Africa:** Leopoldville Jubilee, 33; **Bulgaria:** Quadrennial meeting of evangelical forces, 195; **China:** National Christian Council, 39; Council of North China Kung Li Hui, 366, 390; **India:** All-Muslim Conference, Delhi, 195; Lucknow Round Table Conference, 295; Quadrennial Student Christian Conference, Madras, 178; World's Student Federation at Mysore, 177; **Japan:** National Christian Council, 197, 393; Federations of Christian Missions annual meeting, 473; **Micronesia:** Teachers' and pastors' conference, 385; **Philippines:** United Churches' Convention, 353; **United States:** American Board Annual Meeting, 301, 302; All-New England Regional Meeting, 349; Candidate Conference, 278, 308; Chautauqua, 160; Committee International Missionary Council, Williamstown, 342; Convocation of Ministers, Worcester, 153; Essex South Branch W. B. M. Jubilee, 73; Kansas Women's Annual Meeting, 29; Middle Atlantic Conference 112; Midwest Regional Meeting, 376; Missionary Education Movement Conference, Blue Ridge, 350; Near East Students' Conference, Northfield, 315; Rural Conferences, 254; Southern California Congregational Women's Missionary Society, 278; Women's Mass Meeting, Orange, Mass., 154.

CZECHOSLOVAKIA. Article, 363; Paragraph, 393.

EDITORIALS. 3, 5, 29, 51, 157, 169, 174, 278, 279, 301; on conferences 278, 301, 308; on India, 403; on personnel, 174, 278, 459, 466; on Missionary Herald, 5, 29, 157; on Plan of Advance, 169; on prayer, 3; on union with the Christian denomination, 279.

EDUCATION. General article, 218; EDUCATION: COLLEGES: **Bulgaria:** American College, Sofia, 34, 166; **China:** Foochow College, 105, 383; Fukien Christian University, 384; Peking University, 116, 121; Shantung Christian University, 14, 70; Union Medical College, Peiping, 393; **India:** American College, Madura, 12, 417, 429; St. Christopher's College, 427; United Theological College, Bangalore 424; Women's Christian College, 423; **Japan:** Doshisha University, 119, 392; Kobe College, 198, 262, 280, 353; **Near East Mission:** Aleppo College, 197, 386; American College, Tarsus, 395; American Junior College for Girls, 317; Anatolia College, 383; International College, Smyrna, 81.

EDUCATION: INSTITUTES, SCHOOLS, SEMINARIES. **Africa:** Adams, 121, 218; Galangue, 120, 201, 227, 384; Inanda, 195; Johannesburg, 82; Mt. Silinda, 44, 81; **Bulgaria:** Pordim, 20, 159, 355; Sofia, 384; **Ceylon:** Uduvil, 197; **China:** Foochow, 39, 80, 159, 386, 392; Kienning, 281, 312; Paotingfu, 386; Peking, 121, 284, 384, 385; Tehchow, 206; Tientsin, 41, 42; **India:** Article, 415; Ahmednagar, 384; Aruppukottai, 429; Battalagundu, 123, 442; Bombay, 385; Madura, 36, 412, 417, 425, 429; Manamadura, 422; Pasumalai, 417, 418, 428, 438, 440; Sholapur, 280; Tirumangalam, 410; **Japan:** Kobe, 36; Matsuyama, 44, 119, 383; **Micronesia:** 385; **Philippines:** Cagayan, 284; **Near East Mission:** General, 83; Adana, 386, 394; Aleppo, 386; Athens, 385, 440; Constantinople, 386; Salonica, 198, 383; Talas, 78 317; **United States:** Boulder School of Missions, 154; Kennedy School of Missions, 440; Union Theological Seminary, N. Y., 440.

EVANGELISM. Africa, 197, 265, 312; China, 80, 117, 297; India, 79, 160, 163, 421, 431.

FINANCE. Apportionment receipts, 28, 152, 380, 465; Articles, 67, 103, 113, 310, 329, 464; Conditional gifts, 154; Insurance policies, 310; Thankoffering, 350, 382, 434, 435.

HERALD REVIEW QUESTIONS: 37, 69, 115, 155.

HOME BASE. 74, 112, 153, 278, 467.

INDIA. General articles, 140, 177, 178, 195, 331, 403, 406, 407, 411, 415; Churches, 406, 411; Education, 415, 422; Evangelism, 421; Paragraph, 43; **Ahmednagar:** Articles, 17, 18, 242, 298; Education, 384; Evangelism, 160; Letter from, 476; Motor Cars, 242; Story, 298; **Aruppukottai:** Education, 429, 431; Evangelism, 79, 160, 163, 431; Letters from, 79, 163; **Bangalore:** Education, 424; **Battalagundu:** Education, 123, 442; Letter from, 123; **Bombay:** Education, 385; Letters from, 158, 280; Paragraph, 40; Social Service, 280; **Kodaikanal:** Education, 161; Letter from, 199; **Madras:** Article, 178; Education, 423, 427; **Madura:** Articles, 12, 404, 412; Education, 12, 36, 412, 415, 421, 425, 429; Evangelism, 431; Letters from, 36, 436; Medical work 404, 438; Paragraphs, 425, 438; **Manamadura:** Articles, 234, 268; Churches, 268; Education, 422; Medical work, 422; Rural work, 234, 422; **Pasumalai:** Education, 417, 418, 421, 428, 438, 440; **Rahuri:** Paragraph, 81; **Satara:** Article, 243; Motor cars 243; **Sholapur:** Articles, 171, 454; Letters from, 280, 391; Social service, 171, 200, 391, 392; **Tirumangalam:** Article, 408; Churches, 408; Education, 410; **Vadala:** Medical work, 353; **Vellore:** Education, 421; Medical work, 424, 440; **Wai:** Article, 99; Letter from, 199; Medical work. 99.

JAPAN. General articles, 197, 225, 226, 293, 348; Conferences, 197, 393, 473; Paragraph, 82; Rural work, 225, 226; **Kobe:** Articles, 198, 262; Education, 36, 262, 280, 353; Letters from, 36, 280; **Kyoto:** Education, 119, 392; Letters from, 118, 352; Paragraph, 38; **Matsuyama:** Article, 307; Education, 44, 119, 383; **Miyazaki:** Paragraph, 393; **Okayama:** Article, 101; Social service, 161; **Osaka:** Social service, 282; **Seoul:** Korea: Paragraph, 38; **Tokyo:** Churches, 313; Letter from, 313.

Jerusalem Conference. 132, 150, 216, 225.

LETTERS FROM OVERSEAS. 33, 78, 116, 158, 199, 312, 352, 390, 436, 471.

MEDICAL WORK. **Africa:** Bailundo, 396; Chilesso, 134; Durban, 218, 460; Johannesburg, 82, 162, 164, 393, 438; Mt. Silinda, 154; **China:** Fenchow, 78, 315; Foochow, 392; Taiku, 395, 471; **India:** Madura, 404, 424, 428; Manamadura, 422; Vellore, 421, 424, 440; Wai, 99; **Near East Mission:** Adana, 303, 458; Constantinople, 108; Talas, 122.

MEXICO. Articles, 27, 91.

MICRONESIA. Article, 98; Education, 385; Letters from, 158, 437; Publications, 470.

MISSIONS. Articles, 111, 141, 144, 149, 271, 335, 377, 432.

MOHAMMEDANISM. Books on, 275; Paragraphs, 43, 120.

Motors and Missions, 240–252.

NEAR EAST MISSION. General articles, 9, 13, 68; Education, 83; Paragraphs, 42, 81, 160, 473; **Adana:** Articles, 303, 458; Education 313, 386, 394; Letter from, 313; Medical work, 303, 458; **Aintab:** Article, 236; Rural work, 236; **Aleppo:** Education, 197, 386; **Athens:** Churches, 199; Education, 317, 385, 440; Letters from, 166, 199, 313; **Beirut:** Churches, 125; **Brousa:** Letter from, 79; Social service, 79; **Constantinople:** Article, 108; Education, 386; Letter from, 475; Medical work, 108; Paragraph, 254; **Marash:** Letters from 37, 202; **Mardin:** Letter from, 352; **Salonica:** Article, 221; Education, 198, 383; Rural work, 221; **Smyrna:** Education, 81; Letters from, 80, 159, 164; Social service, 262; **Talas:** Education, 78, 317; Letters from, 78, 122, 317; Medical work, 122; **Tarsus:** Education, 395.

NECROLOGY. Mrs. Edwin A. Adams, 48; Dr. William O. Ballantine 288, 319; Mrs. H. J. Bostwick, 357; Annie H. Bradshaw, 316; Rev. George B. Cowles, 399, 436, 478; Mrs. Amy J. Currie, 126; Rev. William L. Curtis, 399, 480; Mrs. W. W. Curtis, 478; Rev. Philip Delaporte, 87; Rev. James D. Eaton, 87, 126; Helen Gallagher, 168; Rev. Robert A. Hume, 316, 358; Dr. Virginia Cox Murdock, 47, 48; Rev. William H. Noyes, 126; Frederick Jennings Parsons, 400; Mrs. Estella Akers Perkins, M.D., 399; Mary H. Porter, 167; Alice J. Powers, 448; Charles F. Ranney, 84; Mrs. Moses Smith, 466; Mrs. George M. Vial, 256; Mrs. George A. Wilder, 478; Mrs. Mary C. Winsor, 288; Rev. Thomas W. Woodside, 448; Dr. Charles W. Young, 167, 208.

Palestine. Articles, 131, 132.

PERSONALIA. 43, 83, 121, 161, 285, 316, 356, 397, 444, 473.

PERSONNEL. **Foreign:** Articles on, 174, 175, 331, 333, 334, 336; Appointees, 45, 76, 83, 112, 121, 125, 154, 207, 255, 287, 309, 316, 474; Biographical sketches, 48, 87, 126, 167, 168, 208, 256, 316, 319, 331, 358, 399, 419, 478, 480; Commissionings, 45, 112, 162, 224, 346; Decorations, 43, 447; Degrees, 316; Furlough occupations, 112; Medals, 161; Memorial tablet, 83; New missionaries wanted, 30, 155, 397; Projects, 66, 113, 161, 175; Scholarships and fellowships, 440; Wedding, 83; Personnel: **Home:** Article on, 259; Biographical sketch, 466; Changes, 174, 278, 459, 466; Honors, 112, 459.

PHILIPPINES. General articles, 145, 302, 323, 326, 339, 343, 345, 346, 467; Paragraphs, 121, 353; **Cagayan:** Education, 284; Letter from 284; **Manila:** Article, 252; Letter from, 391.

Plan of Advance, 153, 155, 169, 192, 381.

PUBLICATIONS. Africa, 43, 315; Bulgaria, 395; India, 444; Near East Mission, 473; United States—Missionary Herald, 4, 5, 8, 29, 157, 473. See BOOKSHELF for books by Board Missionaries.

RURAL WORK. General article, 216; Africa, 223, 227; China, 211, 231, 237; Conference, 254; India, 235, 422; Japan, 225; Near East Mission 221.

Siam, 291, 316.

SOCIAL SERVICE. **Africa:** Johannesburg, 187, 219, 282; **Bulgaria:** Sofia, 472; **India:** Bombay, 280; Sholapur, 171, 391, 392; **Japan:** Okayama, 161; Osaka, 282; **Near East Mission:** Brousa, 79; Smyrna, 282.

TURKEY MISSION. See NEAR EAST MISSION.

INDEX TO ILLUSTRATIONS

AFRICA. Disk plow in West Africa, 224; Pounding corn in West Africa 228; Kaffir corn in Africa, 229; **Chilesso:** Dr. Cushman beside grass hut, 134; Dr. Cushman in her clinic, 135; An outdoor clinic, 136; Dr. Cushman's dispensary, 137; **Dondi:** The hoe at Dondi, 227; **Inanda:** Inanda Seminary products, 219; Mary K. Edwards' monument, 374; **Inhambane:** Watercarriers, 50, 65; Inhambane gospel band at mines, 52; Likumbi and family at nome, 53; Pastor Yingwani, wife and child, 53; Welcoming the new missionary, 54; Landing at Inhambane Bay, 55; overflow at church service—Methodist school—He got their goat, 56; Elija and family, 58; Typical Christian village, 81; **Johannesburg:** Dedication of Bridgman Memorial Hospital—Opening of Hospital, 82; Strips from Ray Phillips' film, 185, 186; Mining section of Johannesburg, 188, 189; Xylophone Orchestra, 375; **Lobito:** Native Chapel at Lobito, 265; Docking some "Henrys" at Lobito, 266; **Machemeje:** Burden bearers of Portuguese East Africa, 61; Site of new Machemeje station, 63; Typical sugar factory on Buzi River, 64; South African quartet, 66; **Mapumulo:** Yes, we have no bananas, 40; **Umsunduze:** Farming, 222; Matching soil, 222; Cattle dip, 222; District nursing, 223; Studying agriculture, 223; Sunday school, 223; The Githens' Farewell, 283; Birth announcement of Janet Elizabeth Tucker, 356.

BULGARIA. Five country scenes, 20, 21, 22; Peasant types (full page), 23, 24, 25; Ice floes in the Bosphorus last winter, 282; **Sofia:** Mountains behind Sofia, 34; Sofia schoolgirls, 35; Baby clinic, 472.

Candidates of 1929, 309.

CEYLON. A school bus, 240ff; A child of Ceylon, 450; New building of McLeod Hospital, 451; Moslem women patients of Inuvil, 452.

CHINA. Four pictures of famine conditions, 138, 139, 140; A school garden, 217; A Shantung farmer at work, 217; Cultivating rice in picturesque Kowloon, 224b; A typical hamlet in the hills of North China, 230; Irrigation tread mills, 231; Twelve agricultural pictures, 232–233; An overland express in rural China, 240ff; Three educational pictures, 263–264; Two evangelistic pictures, 297; North China Kung Li Hui, 366; **Foochow:** Dedication of Cornelia A. Greene Memorial, 39; Widening old streets in Foochow City, 387; **Paotingfu:** Its modern warfare—The Nationalist arrive—Soldiers take the Mission, 41; Staff of country workers, 210; Class in tatting, 212; Never too old to learn, 212; Jimmie Yen at work, 213; A typical thousand-character country crowd, 214; Homeward plods the thresher, 215; A court in the Tung Jen School, 386; **Peking:** Vice-President Wu Lei-Chuan, 116; **Shaowu:** Mission cattle, 237; **Taiku:** Hospital nurses making paper dolls, 471; **Tientsin:** "Young People" himself, 283; **Tsinan:** Alumni Gateway, Cheeloo, 14; Dr. Miner and Cheeloo girls on steps of Leonard Hall, 15; Cheeloo Campus, 70; Leonard Hall, 71; Eliza Leonard, 71; Cheeloo's first woman B.A., 72; Students leaving chapel, 72.

Commissioning of Dr. and Mrs. Matthew J. W. White, Jr., 347.

Committee of the International Missionary Council, 341.

CZECHOSLOVAKIA. Executive Committee of Czechoslovakia Mission, 363; Celebrating John Huss in costume, 365; **Prague:** Prague and the River Moldau, 364.

GREECE. A Greek farmer and his hayrack, 224a.

INDIA. 7 Criminal Tribes pictures, 171–174; The group that met at Mysore, 176; Tent city in Mysore, 177; Six agricultural pictures, 234–235; A bride and her bangles, 299; grinding grain, 403; 8 full-page pictures following page 424; A centenary fund church, 439; A potter's wheel, 439; Child with Christmas gift, 454; **Ahmednagar:** The Church, 332; **Aruppukottai:** New school building, 429; **Battalagundu:** Class room, 442; **Dindigul:** New recitation building, Boarding School, 415; **Madras:** Prayer chapel of American College, 423; **Madura:** School bank and postoffice, Lucy Perry Noble Institute, 36; Madura City and its famous temple, 402; An exciting moment on the volley ball court—American College, 418; Dedicating New Haven Hall, 426; Children at Women's Hospital, 428; Bible women, 430; Street scene, 439; The Madura Mission, 441; **Manamadura:** Christ Church, 268; Plough and seed dropper, 422; Fletcher-Cardinal Memorial Ward, 423; **Pasumalai:** Buildings and part of campus, 416; Seminary building, 416; Learning trades at Pasumalai, 416; Trade School, 428; Doorway of hostel, 439; **Rachanyapuram:** Women on their way to market, 413; Mariammal at home, 414; Sketch of guava trees by Mrs. E. W. Wilder, 429; Model cottage, 439; **Tirumangalam:** Bungalow and church, 408; A village school, 408; Ruth Seabury with pastor's child, 409; Pastor Athistam, wife and child, 409; school girls, 410; Underprivileged Robber-Caste girls, 410; **Wai:** The holy river, 99; Laundry in India, 100; Waiting for the waters to move, 100; Dr. Sundrabai Gaikwad, 101.

JAPAN. A Japanese devotee of the old order, 196; Planting rice, 216; Some giggling Japanese tea pickers, 224d; Harvesting in northern Japan, 226; Kagawa illustrates his method of cartoon lecturing, 293; Mrs. Kagawa and little slum girls, 294; Kagawa dictating on his books, 294; **Okayama:** Mrs. Olds meets with the Home Club, 102; Mrs. Olds and the girls of the Shimbi School, 103.

Joint Candidate Conference at Hartford Seminary, 304–305.

MAPS. South Africa Mission, 57; Portuguese East Africa, 64; West Central Africa Mission, 266; Philippines, 325; South India, 420; Madura Mission area, 446.

MEXICO. Old Mexico tunes in, 90; Mexican church Pomona, 91; Mining camp, Durango, 92; Juan and his pals, 93; Young Mexico in pensive mood, 94; Mazatlan, 95; Stairs of the Temple of Quetzalcoatl, 97; Old and new modes of travel, 240a; **Guadalajara:** Typical group of Colegio students, 96; Manger scene, Christmas fiesta, 120; Two friends, 121.

MICRONESIA. Jebwar Island from Jaluit, 98.

Missionary Herald sample pages, 4, 8, 106, 156.

NEAR EAST RELIEF. Dr. Barton and his associates praying for the N. E. R., 258; Their golden rule dinner, 260; Saved by the N. E. R., 261.

PALESTINE. The hills about Galilee, 2; Jerusalem from the Mount of Olives, 130; Eight full page pictures of Holy Land following page 148; In the fields of Boaz at Bethlehem, 244ff.

PHILIPPINES. Filipinos at Yale, 7; Josefa Abiertas, 146; Bagobo boy and girl, 322; Jungle scene, 323; Friends' Circle, 328; First Meeting of New National Christian Council of the Philippines, 338; Outdoor scene, 343; **Cagayan:** Children's ward at hospital, 344; **Davao:** New Mission Hospital, 324; **Mindanao:** Protestant Leaders in Mindanao, 328.

PORTRAITS. Abiertas, Josefa, 146; Allen, Bertha and Margarita Wright, 121; Catito, Isaias and Jesse Chipenda, 267; Chandler, Gertrude and Indian girls, 427; Chipenda, Jesse and Isaias Catito, 267; Chandler, Robert E., 175; Mrs. Chandler, 175; Coles, Samuel B., 228; Cowles, Rev. George B. and Edna Reuling, 436; Cuadra, Rev. Matias, 327; Curr, Dr. Isabella Hardie, 451; Fairfield, Wynn C., 174; Gaikwad, Dr. Sundrabai, 101; Gordon, Rev. George and one of his men, 432; Hsueh, Donald, 105; Hubbard, Hugh W., 211; Hubbard clan part of, 215; Hume, Robert Allen, D.D., 330; Lewis, Arthur A., 224; Mrs. Lewis 224; Lockwood, Mrs. Edson C., 198; Ntlabati, Gertrude, 43; Patton, Cornelius H., 371; Reuling, Edna and Rev. George B. Cowles, 436; Robinson, Arthur G., 369; Seabury, Ruth I., 205; Searle, Susan, 43; Shepard, Dr. Lorrin, 108; Simango, Mr. and Mrs. Kamba and baby, 67; Smith, Mrs. Moses, 466; Taylor, Alan Boardman, 460; Thomas, Mrs. G. Ross treating an injured toe, 455; Warren family, 161; Wilder, David Howard, 444; Wilder, Dr. Edward W., 404; Wright, Margarita, and Bertha Allen, 121

SIAM. Courtyard of Buddhas, Watpoh Temple, 290; The Bradley family, 291; The temple dancers of Bangkok, 292.

Story of the missionary (Vibert's), 270.

SYRIA. A Syrian mode of travel, 240d; The largest carved stone in the world, 282.

TRANSPORTATION. Ancient and modern, seven pictures, 238–240; An old mission bus wagon, 241; Four pictures, 242–244; Three pictures 246–247; The old and the new in Turkey, 249; Secretary Riggs riding, 250; An auto in Angola, 251.

TURKEY. Mustapha Kemal examining officers in new Latin script, 13; President Kemal leading a language examination, 68; Annual meeting of Near East Mission, 475; The elder statesmen and their retinue, 314; **Adana:** Looking for Santa Claus, 458; **Athens:** Athens in a mantle of snow, 11; **Constantinople:** View, 9; **Salonica:** Miss Emerson and American staff, 42; Poultry examination, 220; Tractor plow, 220; Examination day, 221; Maypole Dance of the Operetta, 383; A good pile of Salonica boys, 383.

INDEX OF NAMES

The following names only are indexed: Names of missionaries in active service and out of service (roman type); officers of the Board; authors of articles in the *Missionary Herald;* authors of books reviewed; children of missionaries (birth notices); some of the more prominent nationals in mission fields. These are printed in italics.

Abbott, Rev. Justin Edwards, 31
Abiertas, Josefa, 145
Abraham, Rev. Ralph Lee, 396
Adams, Alice Pettee, 161, 455
Adams, Rev. Arthur C., 187, 207
Adams, Mrs. Edwin A., 48
Adkins, Rev. Leslie John, 45, 83, 87, 204, 447
Adkins, Mrs. L. J., 87, 204, 447
Aggrey, J. E. Kwegyir, 32, 469
Akanya, Mrs. Katharine Jay, 255
Allchin, Rev. George, 474
Allen, Bertha Harding, 86
Allen, Dorothy Bryant, 86
Andrews, Rev. C. F., 162
Andrews, Ruth Alma, 100, 398
Armstrong, Susan Eunice, 383
Arnold, Mary Elizabeth, 383
Atwood, Hazel Marie, 40
Atzel, Alma M., 113

Baird, Agnes Mary, 269, 282, 472
Baker, Prof. George P., 276
Baldwin, Elizabeth, 470
Baldwin, Jane Du Bois, 98, 470
Ballantine, William Osborn, 319
Ballou, Rev. Earle Hoit, 16, 41, 249, 390
Banninga, Rev. John James, 418, 427, 438, 443
Barker, Dorothy Keese, 86
Barnes, Rachel Peirson, 86
Bartlett, Rev. and Mrs. Samuel Colcord, 316
Barton, Rev. James Levi, 83, 103, 259, 285, 301
Barton, Mrs. J. L., 285
Beach, Rev. and Mrs. Frederick Paul, 448
Beals, Dr. and Mrs. Lester Hayes, 100
Beard, Rev. Willard Livingston, 86, 117
Beard, Mrs. W. L., 86
Beard, Rev. William S., 75
Bell, Rev. Enoch Frye, (3), 347
Bell, Rev. William Clark, 251, 265, 348, 350 464
Bell, Mrs. W. C., 346, 348
Beman, Marion Joan, 47
Bement, Frances Katherine, 126, 316
Bennett, Rev. Henry James, 473
Bennett, Mrs. H. J., 125
Berry, Dr. John Cutting, 470
Bicknell, Rev. John, 451
Birge, Rev. J(ohn) Kingsley, 317
Bitton, Rev. Nelson, 163
Black, Floyd H., 35, 166
Black, Mrs. F. H., 35
Blakely, Ellen M., 398, 473
Bliss, Dr. Edward Lydston, 207, 237
Bobb, Marjory Ruth, 357
Bobb, Rev. and Mrs. Paul Frederick, 357
Bostwick, Mrs. H. J., 357
Botham, Mrs. Mark, 311
Bowers, Rev. Wayne Heyser, 389, 397
Boynton, Grace Morrison, 297, 470
Bradley, Dan Freeman, 291
Bradshaw, Annie H., 316
Breck, Grace Marion, 456
Bridge, Robert T., 349
Bridgman, Rev. Elijah C., 368
Bridgman, Rev. Frederick Brainerd, 51, 58, 218
Bridgman, Mrs. F. B., 82, 119, 164, 219, 393
Brock, Mrs. George E., 73
Brokenshire, Dr. Herbert Cecil, 323, 473
Brookings, Anne Belle, 287, 348, 447
Brown, Mrs. D. E., 112
Buell, Raymond Leslie, 151
Buell, T., 385
Bunker, Rev. Fred Robert, 64, 65, 66, 276
Burr, Leona Lloyd, 47
Bury, Elizabeth, 357
Butterfield, Kenyon L., 216, 301, 342

Cady, Rev. Lyman Vanlaw, 316, 357, 474
Cady, Mrs. L. V., 474
Calder, Helen Barnetson, 112, 278, 342
Calkins, Rev. Raymond, 109
Cammack, Jane, 357
Cammack, Dr. and Mrs. William, 357
Campbell, Dr. and Mrs. Horace Emerson, 126
Cardinal, Mr., 422, 423
Carleton, Alford, 167, 474
Carter, Minnie Esther, 448
Cary, Alice Elizabeth, 448
Cary, Rev. Frank, 226
Cary, Rev. Otis, 5, 319
Cashmore, Mary D., 167
Catlin, Rev. Harwood Baldwin, 51, 52, 57, 58, 278, 301, 306, 346
Cave, Dr. Sydney, 390
Cavel, Jean Moore, 183, 343
Chakkarai, V., 407
Chambers, Rev. William Nesbitt, 277, 470
Champe, Rev. Howard Crull, 94, 95
Chandler, Gertrude Ethel, 427
Chandler, Rev. John Scudder, 285, 444
Chandler, Rev. Robert Elmer, 113, 142, 174, 175, 397, 398, 474
Chandler, Mrs. R. E., 32, 113, 175, 180, 397, 398, 474
Chao, Dean T. C., 121
Chenchiah, P., 407
Ch'eng, Hou Hsiang, 121
Chipenda, Jesse Chiula, 265
Choate, Susan, 73
Chute, Gordon Murray, 47
Clapp, Frances Benton, 38, 455
Clark, Rev. Alden Hyde, 18, 160, 242, 301, 316, 347, 349
Clark, Dr. Charles Ernest, 122, 249, 357
Clark, Gladys Evelyn, 99, 286
Clark, M(ary) Louise, 478
Clark, Secretary Nathaniel G., 73
Clark, Rosamond Heermans, 477
Clarke, Elizabeth Clapp, 22, 384, 472
Clarke, Rev. Merrill N., 179
Clift, Mrs. W. Lechmere, 311
Cobb, Rev. Edward Scribner, 118, 316
Cobb, Mrs. E. S., 316
Cold, Edith, 45, 126
Coles, Samuel Bracy, 227, 348, 447
Coles, Mrs. S. B., 447
Cooke, Dr. Alma Locke, 455
Cooper, Clayton Sedgwick, 388
Cooper, Rev. William Compton, 123, 355
Cowles, Rev. George B., 212, 399, 436, 478
Cowles, Mrs. G. B., 121, 285, 436
Cowles, Ruth Cordelia, 53, 162, 250, 438
Crawford, Mabel, 183
Crosby, Edith Marie, 312
Cross, Judson L., 349
Cross, Laura Brown, 121, 284, 385
Cross, Rev. Rowland McLean, 366
Cuadra, Rev. Matias, 121, 302
Curr, Dr. Isabella Hardie, 286, 451
Curran, Dr. Jean Alonzo, 78, 315
Currie, Mrs. Amy Johnston, 87, 126
Curtis, Joanne Elizabeth, 47
Curtis, Rev. and Mrs. Samuel Joshua, 47, 81
Curtis, Rev. William Leavitt, 399, 480
Curtis, Mrs. William W., 478, 480
Cushing, Dorothy Peaslee, (111), 134, (211), 227, 259, 460
Cushman, Mary Bradford, 47
Cushman, Dr. Mary Floyd, 134, 135, 301, 346, 350, 382

Daikubara, Dr. Genito, 392
Danner, William M., 268
Dart, F(rancis) Sidney, 82, 120, 448
Dart, Ruth, 82, 448
Dato, Mr., 84
Davies, Rev. Howell D., 376
Davis, Allen Charles, 45, 187
Davis, Lydia Lord, 350, 382, 435
Day, Lucille Elizabeth, 84, 198, 383, 468
DeForest, Dr. Charlotte Burgis, 356, 473
Delaporte, Rev. Philip, 87
Delaporte, Mrs. Philip, 88
Deming, Rev. Wilbur Stone, 162, 206, 243, 470
de Vargas, Philippe, 116
Dewey, Dr. Albert Warner, 204, 448
Dewey, Mrs. A. W., 448
Dibble, Lauretta Alberta, 26, 43
Dickey, Paul Gilman, 45
Dickson, Rev. James Henry, 112, 191, 356, 357, 415, 428, 477
Dickson, Mrs. J. H., 356, 357, 477
Dixon, Rev. and Mrs. Frederick Rudolph, 45
Dizney, Helen, 471
Dodd, Dr. William Schauffler, 261
Dodd, Dr. and Mrs. Wilson Farnsworth, 477
Douglass, Edith Leonone, 269, 398
Douglass, H. Paul, 184
Dow, Margaret, 83, 113, 125, 256
Dudley, Rev. Raymond Augur, 47, 408, 409, 410
Dudley, Mrs. R. A., 47
Dutton, Rev. and Mrs. Philip Drew, 447
Dwight, Adelaide Susan, 122
Dyer, Dr. Lora Genevieve, 40
Dymond, M. M., 311
Dysart, Rev. John Paden, 307

Eaton, Rev. James Demarest, 87, 126
Eaton, Mrs. J. D., 127, 128
Eberle, Edith, 183
Ebizawa, Rev. Akira, 393
Eddy, Rev. D(avid) Brewer, 27, 154, 310, 329, 379, 468
Eddy, Sylvia Thankful, 122, 249, 474
Edwards, Rev. James Fairbrother, 334
Edwards, Mary Kelley, 374
Elwood, Rev. and Mrs. Willis Penfield, 419
Emerick, Frances D., 280
Emerson, Mabel Elizabeth, 43, 68, 122, 158, 283, 348, 374, 427, 478
Ennis, Jean, 82
Ennis, Rev. Merlin Walter, 82, 250, 435, 470
Ennis, Mrs. M. W., 265, 435
Entwistle, Mary, 192
Erickson, Margareta, 357

Fairbank, Rev. Edward, 316, 353, 357
Fairbank, Mrs. Edward, 353, 357
Fairbank, Mr. and Mrs. Robert Winthrop, 353
Fairfield, Rev. Wynn Cowan, 174, 207, 301, 348, 349, 468
Fairfield, Mrs. W. C., 207
Fenenga, Agnes, 352
Feng Yu Hsiang, Marshal, 16, 37, 41, 116, 143
Feng Yu Hsiang, Mrs., 37, 41
Fessler, Donald R., 206
Field, Sara Maria, 474
Fletcher, Mrs. Annie, 423
Fletcher, Katherine Ogden, 474
Foght, Alice R., 351
Foght, Harold W., 351
Foulkes, R., 407
Fowle, Luther Richardson, 108, 254, 357
Fowle, Mrs. L. R., 357
Fowle, Richardson, 357
Fox, Grace Evelyn, 284
Frame, Mrs. Alice Browne, 75
Frost, Theodore Dodge, 255, 448

Fry, E. C., D.D., 348
Fullen, Harriet, 183
Fuller, Columbus C., 154, 307
Fuller, Mrs. C. C., 154
Fuller, Edith Jewell, 154, 207, 348, 478

Gaikwad, Dr. Sundrabai, 101
Galia, Donato G., 326, 347
Gallagher, Helen, 167, 168
Galt, Rev. Elmer W., 34, 452
Gandhi, Mahatma, 191, 195
Gaskins, Frederick A., 140
Gates, Mrs. Katherine Van Akin, 87
Getchell, Mr. and Mrs. Dana King, 160, 448
Gibbons, Mrs. A. M., 29, 456
Gifford, Mrs. Harry P., 73
Gilbert, Alan Morse, 316
Gilbert, Lewis Loder, 255, 316, 347
Gilbert, Mrs. L. L., 255, 316, 347
Gillett, Rev. and Mrs. Clarence Sherman, 84
Githens, Rev. Otto B., 249, 283
Gollock, Georgina A., 32
Goodenough, Dorothy A., 287, 474
Goodsell, Rev. Fred Field, 9, 475
Gray, Mrs. James, 57
Greef, Mrs. C. E., 29
Grenfell, Sir Wilfred Thomason, 77
Grimes, Albert C., 86, 366
Grove, Pearl Marguerite, 298
Gruening, Dr. Ernest, 110
Guinness, Gordon M., 311
Guise, Mrs. Lyman Curtis, 424
Gulick, Mr. and Mrs. Leeds, 398, 474
Gwinn, Alice Elizabeth, 255, 288

Haas, Dr. Cyril Hubert, 303, 398, 448, 458
Hackett, Harold Wallace, 162
Hackett, Mrs. H. W., 162, 207
Hall, Charles M., 103
Hamilton, Dr. Caroline F., 125
Hardin, Mrs. Mary, 36
Harley, Isabelle, 357
Harlow, S. Ralph, 315
Harris, Elizabeth, 192
Harris, Gertrude, 17
Harris, Rev. William Wade, 120
Harrison, Charles H., 455
Harrison, Rev. Max Hunter, 162, 478
Harrison, Mrs. M. H., 162, 451, 478
Harrison, Robert Hunter, 478
Hartwell, Emily Susan, 39
Haskell, Rev. Edward Bell, 20, 45, 86, 159, 220
Haskell, Mrs. E. B., 21, 22, 86, 159
Haskell, Harold, 208
Haskell, Margaret Bell, 207
Hastings, Rev. Daniel Adolphus, 265
Hausske, Albert Carl, 84, 249, 395, 471
Hausske, Mrs. A. C., 84
Hausske, Jean Willis, 84
Hawkes, William Emory, 357
Hazen, Rev. William, 295
Heine, Rev. Carl R., 98, 158
Herrick, Rev. David Scudder, 424
Hess, Mrs. J. M., 408, 425
Hibbard, Esther Lowell, 287, 477
Hieb, Rev. Stephen Philip, 256
Hieb, Mrs. S. P., 256
Hill, Mrs. James L., 73
Hill, Mrs. J. Frederick, 317
Hill, Lester Alvah, 86
Hill, Mrs. L. A., 86
Hill, Mary S., 448
Hine, Marion C., 383
Hirst, Esther M., 287
Hitchcock, Mrs. A. W., 73
Hodous, Rev. Lewis, 389, 470
Hollenbeck, Dr. Henry Stanley, 33, 126, 470
Holton, Rev. and Mrs. Edward Payson, 419
Holton, Priscilla, 141
Holway, Rev. and Mrs. Theodore Thomas, 269, 474
Hoppin, Jessie Rebecca, 98, 437
Hotson, Hazel K., 458
House, Rev. John Henry, 22, 220, 221, 269
Houston, Lydia Suydam, 448
Howe, Annie L., 455
Howland, Susan Reed, 397
Hoxie, Ella Crichton, 47, 391, 392
Hoyt, Olive Sawyer, 316
Hsien, Principal Li Ch'ing, 41
Hsueh, Principal Donald Ting Mo, 105
Hsueh, Mrs. D. T. M., 40
Hubbard, Hugh Wells, 211, 470
Huggins, Mabel Irene, 45
Hull, P. A., 421
Hume, Dr. Robert A., 316, 331, 333, 334, 336, 358, 476
Hume, Mrs. R. A., 477
Hume, Robert Ernest, 335
Hume, Dr. Ruth Peabody, 286, 476
Hume, Dr. Walter Fairbank, 100, 476
Hummel, Rev. Arthur William, 151, 390
Hunt, Helen K., 178
Hunting, Harold B., 184
Huntley, Frank Livingstone, 287, 348, 398, 477
Huntley, Mrs. F. L., 287, 348, 398, 477
Hurlbut, Mary Willard, 288
Husted, Edith Evelyn, 36

Inman, Rev. Samuel Guy, 110
Isely, Caroline Elise, 126
Isely, Rev. and Mrs. Merrill Nickerson, 126

Jacobs, Jennie, 448
James, G. P., 406
Jessop, Rev. Henry A., 222, 249
Jillson, Jeannie Louise, 79
Johnson, James Weldon, 59
Jones, Rev. Augustine, 171
Jones, Rev. E. Stanley, 132, 144, 300
Jones, Marycarol, 199
Jones, Thomas Jesse, 218
Judd, Dr. Walter Henry, 207, 448
Judson, Cornelia, 44

Kagawa, Toyohiko, 293, 308, 473
Kellogg, Rev. Edwin Dwight, 126, 455
Kelsey, Agnes Smyth, 114, 379, 445, 471
Kemal, Mustapha, 13, 68
Kenngott, Rev. George F., 91
Kincheloe, Wathen Louis, 126, 281
Kincheloe, Mrs. W. L., 126
Knapp, Grace H., 107, 269, 369
Koo, Dr. T. Z., 302, 303
K'ung, H. H., 39, 116
Kyle, Alice M., 73

Larkins, Mabel Elizabeth, 45
Latourette, Kenneth S., 271, 273
Laubach, Rev. Frank Charles, 76, 145, 153, 183, 327, 339, 345, 353, 391, 470
Laubach, Mrs. F. C., 252
Lawson, Mr. and Mrs. James Hoy, 316
Lawrence, Dr. William Tilden, 47, 84, 154
Lawrence, Mrs. W. T., 47, 84
Lazarus, Rajiah, 407
Leach, Rev. Henry Philip Dutson, 94
Learned, Rev. and Mrs. Dwight Whitney, 47
Leavitt, Rev. Ashley Day, 131
Lee, Mrs. Hannah Hume, 349
Lee, Mrs. Lucius O., 346
Leete, Rev. William Rockwell, 38, 369, 440, 448
Leete, Mrs. W. R., 448
Leidt, Edna, 184
Leiper, Rev. Henry Smith, 155, 184
Leland, Clara Carson, 198
LeRoy, Rev. Albert Emile, 218
Leslie, Mrs. Elvesta T., 357
Lew, Rev. Timothy T., 39
Lewis, Mr. and Mrs. Arthur Armington, 224, 255, 302, 346, 447
Lewis, Dr. Neil Huntington, 288, 478
Lewis, Mrs. N. H., 288
Lewis, Philip Ellsworth, 288
Lewis, Mr. and Mrs. Robert E., 478
Lin Ching Jun, President, 45
Lobingier, John Leslie, 182
Lockard, Earl N., 398
Lockwood, Edson Clark, 87
Lockwood, Mrs. E. C., 199, 436
Lockwood, Rev. George Carl, 98, 126, 158, 385
Lockwood, Mrs. G. C., 126, 437
Lombard, Rev. Frank Alanson, 276, 347, 445, 470
Loughridge, Stella Nelson, 313
Lyman, Rev. James Kerr, 37, 202

McAllester, Allen Egbert, 47, 288, 350, 382
McAllester, Mrs. A. E., 47
McAllester, Robert Linne, 47
McBride, Rev. and Mrs. Arthur Andrews, 448
McCance, Rev. William Hodge, 30, 77, 83, 150, 155, 278, 477
McCance, Mrs. W. H., 477
McConnaughey, Grace Elizabeth, 80, 126, 278, 468
McConnell, Bishop F. J., 184, 351
McCord, Dr. James Bennett, 47, 55, 218, 460, 470
McCord, Mrs. J. B., 47, 218
McDougal, Eleanor, 423
McDowell, Rev. Henry Curtis, 43, 384, 437
McGavran, Grace, 183
McGinniss, Verner Moore, 398, 448
McKinley, M. B., 151
McLean, Robert N., 110, 183
McMillan, Dr. and Mrs. Aaron Manasses, 287, 348, 447
MacCallum, Elizabeth P., 111
MacCausland, Isabelle, 255, 256, 280
Macnicol, Nicol, 333
Makanya, Violet S., 348
Makuyana, Mufino, 229
Malcolm, Florence Christine, 281
Mann, Rev. and Mrs. Leland West, 287, 347, 474
Mansfield, Lillian M., 474
Manshardt, Rev. Clifford George, 281, 286, 474
Markham, Dr. and Mrs. H(enry) Veazie, 162
Markham, Reuben, 220
Marsh, Rev. and Mrs. George Levi, 166
Marsh, Mrs. J. S., 44
Martin, Rev. Azel Anson, 123, 442
Martin, Jessie Elizabeth, 386
Mathews, Basil, 150, 184, 191
Matthews, Rev. and Mrs. Harold Shepard, 448
Maynard, Rev. and Mrs. Harrison Alberto, 80, 159
Meacham, Frank Townsend, 243
Mead, Lucia Ames, 33
Means, Mrs. Florence C., 183
Meeker, Arthur Y., 339
Merriam, Rev. George Ernest, 161
Merrill, Rev. Charles C., 28, 152, 153, 349, 381, 433, 445
Merrill, Gertrude Hersom, 255, 348, 447
Merrill, Rev. John Ernest, 120, 456
Merrill, Mrs. J. E., 456
Merrill, Katharine, 86, 384
Millard, Anna Lane, 158
Miller, Rev. and Mrs. John X., 357
Miner, Luella, 14, 39, 70, 352, 393
Minto, Una Jean, 33, 126, 382
Mix, Katharine, 162, 207
Montgomery, Helen B., 184
Moore, Edward C., 273
Morton, Winifred Sophia, 126
Moseley, Harold W., 47
Moulton, Rev. Joseph Langdon, 81
Murdock, Dr. Virginia Cox, 47, 48

Neff, Rev. Clarence Alvin, 94, 392
Neipp, Rev. Henry Alfred, 200, 241
Neipp, Mrs. H. A., 200
Nelson, Elmore, 287, 398
Nelson, Valley Lily, 448
Newell, George Merriam, 86
Newell, Mrs. G. M., 477
Newell, Rev. Horatio Bannister, 38, 473
Nicholson, Oline Elizabeth, 255, 347, 477
Nilson, Rev. Paul Emanuel, 13, 78, 122, 249, 395
Nollen, Hanna Theodora, 287, 398, 448
Nollen, Sara M., 398, 448
Nolting, Rev. Edward Louis, 12, 83, 177, 429
Norton, Harriet Conant, 447

Noyes, Rev. William Horace, 126
Ntlabati, Gertrude, 43, 121
Nuquist, Andrew Edgerton, 398
Nutting, Dr. Clara Adams, 205

Oldham, J. H., 378
Olds, Rev. Charles Burnell, 293
Olds, Mrs. C. B., 101
Orner, Mr. and Mrs. Arthur Jerome, 447
Orvis, Susan Wealthy, 46
Otto, Dr. Anna Marie, 424
Outerbridge, Ian Worrall, 478
Outerbridge, Leonard Mallory, 231, 473, 478
Outerbridge, Mrs. L. M., 478

Paige, Jennie Elizabeth, 255, 477
Parker, Mrs. Arthur, 311
Parker, Rev. Asa, 111
Parsons, Aileen Bernice, 94
Parsons, Edith Ferris, 282
Parsons, Frederick Jennings, 400
Partridge, Rev. Ernest Croker, 357, 470
Paton, Rev. William, 133, 351, 411
Patton, Rev. Cornelius Howard, 27, 63, 83, 191, 227, 278, 301, 346, 347, 348, 350, 371, 435, 459
Patton, Dorothy Frink, 45, 87
Payne, Jessie E., 47
Peabody, Stephen Clough, 337, 440
Pedley, Rev. Hilton, 352
Pedley, Mrs. Hilton, 373
Peet, Dr. William W., 286
Periyanayakam, Edwin, 407
Perkins, Mrs. Henry Poor, 399
Perry, Catherine Croswell, 255, 348, 397, 474
Phelps, Carl Wright, 357, 474
Phelps, Mrs. C. W., 474
Phelps, Fidelia, 374
Phelps, Theda Belle, 47
Phillips, Godfrey E., 184
Phillips, Rev. Ray Edmund, 187, 219, 242, 282, 375
Picken, L(ucy) Lillian, 75, 112
Porter, Rev. John Solomon, 363
Porter, Rev. Lucius Chapin, 150
Porter, Mary Harriet, 126, 167
Potter, Rockwell Harmon, 346, 348, 349
Powers, Alice J., 448
Preston, Mary, 445
Putnam, William W., 75
Pye, Rev. and Mrs. Ernest Caleb, 357

Quickenden, Catherine S., 79, 163, 431

Ragsdale, Juanita Fern, 167
Rankin, R. C., 77
Ranney, Charles F., 84
Raposo, Jayme, 200
Rawlinson, Rev. Frank, 6, 249, 470
Rector, Betty Jane, 208
Rector, Mr. and Mrs. Marshall A., 208
Reynolds, Rev. and Mrs. Paul Russell, 125
Rice, Nina Ellen, 317
Rice, Helen Mabel, 448
Rice, Rev. Norman Lincoln, 40, 448
Rice, Mrs. N. L., 448
Richards, Rev. James, 83
Richter, Julius, 377
Ridley, Florence Margaret, 76, 86, 207
Riggs, Arthur Stanley, 388
Riggs, Mrs. C. H., 117
Riggs, Rev. Ernest Wilson, 111, 132, 151, 276, 277, 302, 348, 350, 400
Riggs, Rev. Henry Harrison, 125
Rinden, Rev. and Mrs. Arthur O., 288
Rinden, Margaret Jenness, 288
Roberts, Rev. and Mrs. Floyd Lester, 125, 346, 447
Robinson, Arthur Greenwood, 348, 357, 369, 438
Robinson, Mrs. A. G., 348, 357, 438
Robinson, Rev. Harold Wesley, 37, 263, 386
Robinson, Dr. and Mrs. Hugh Laughlin, 447, 448
Rodriguez, Proculo, 328
Roome, W. J. W., 311
Root, Mary Metcalfe, 431
Rose, Richard Selwyn, 206, 287
Rose, Mrs. R. S., 206, 287, 313, 385, 470
Rosenow, Edward, 78
Rounds, Florence Louise, 312
Rowland, Rev. George Miller, 313
Rowland, Paul, 269

Sahib, Rao, 407
Sanders, Rev. William Henry, 470
Sanderson, Edith, 45, 83, 87
Santiago, V., 406
Sargent, William G., 346
Saunders, Rev. Albert James, 316, 443, 446, 470
Saunders, Mrs. A. J., 316
Sawyer, Edith A., 31
Schwab, Jewel Huelster, 191
Schuebel, Anne, 204
Scott, Roderick, 385
Seabury, Ruth Isabel, 34, 43, 69, 120, 205, 302, 348, 408, 427, 468
Searle, Susan Annette, 43, 162, 262, 447
Sears, Charles H., 184
Seldon, Donald P., 357
Setchanoff, Rev. J. J., 161
Sewall, Carolyn Titcomb, 42
Sewall, Rev. Oliver D., 149
Shank, Dora Frances, 357, 398, 448
Shaw, Rev. Ernest Thornton, 113, 384, 480
Shepard, Dr. Lorrin Andrews, 108
Shepherd, Rev. George William, 204, 281
Shepherd, Mrs. G. W., 204, 476
Shrader, Katherine Whiting, 47
Shrader, Rev. Ralph Raymond, 47, 387
Shrader, Mrs. R. R., 47
Siao, Anna, 312
Silliman, Caroline, 474
Simango, Rev. C(olumbus) Kamba, 62, 63, 66, 180, 197, 219, 256
Simango, Mrs. C. K., 256
Simango, David Easmon, 256
Singh, Sadu S., 277
Small, Helen Harriet, 126
Smiley, Carolyn Dixon, 30, 83, 278, 472
Smith, Rev. Arthur Henderson, 168
Smith, Bertha Keller, 431
Smith, Rev. Edward Huntington, 45, 79, 275
Smith, Edwin W., 469
Smith, Helen Frances, 76
Smith, Helen Huntington, 45, 79, 125, 256
Smith, Mrs. Moses, 466
Southon, Arthur E., 32
Stanton, Frank L., 108
Stick, Rev. Henry Augustus, 246
Stokey, Dr. and Mrs. Fred E., 207
Stoltzfus, Rev. and Mrs. Benjamin Franklin, 357
Stone, Ellen, 42
Stone, Sara A., 448
Storrs, Rev. Charles Lysander, 126, 474
Storrs, Mrs. C. L., 126
Strong, Anna Louise, 142
Strong, Rev. William E., 78, 446
Sun Yat Sen, 6, 16, 17
Sun Yat Sen, Mrs., 144
Swan, Florence Tucker, 425
Swift, Eva May, 36, 83, 123, 417

Taber, Gertrude Shaile, 112, 113, 125, 256
Talcott, Marion E., 206, 208
Tannhauser, Si, 165
Taylor, Dr. Alan Boardman, 245, 256, 460
Taylor, Mrs. A. B., 87
Taylor, Rev. James Dexter, 119, 219, 240, 436, 469, 470
Taylor, Mrs. J. D., 126
Thayer, Lucius H., 301
Thelin, Guy Albin, 386
Thomas, Eunice Thurston, 80, 159
Thomas, G(eorge) Ross, 86
Thomas, Mrs. G. R., 86, 454
Thomas, Dr. and Mrs. Horace Stuart, 207, 256
Thomas, Mary, 396
Tontz, Minnie Amelia, 316, 456
Torrence, Louise Fleming, 44, 121, 356
Towne, M(ary) Alice, 287, 347
Towner, Grace, 29
Treat, Edward Straight, 255, 448
Tremenheere, Kathleen F., 316, 447
Trowbridge, Elizabeth Martha, 447
Tucker, F. Booth, 311
Tucker, Dr. Francis Fisher, 137
Tucker, Rev. and Mrs. Frank Sample, 54, 57, 356, 357
Tucker, Janet Elizabeth, 356, 357
Tucker, Rev. John Taylor, 470

Van der Spek, Joan, 76, 126, 428
Vaughan, Rev. Charles Stanley, 268, 423, 427
Vaughan, Mrs. C. S., 268, 423
Vial, Mrs. George M., 256
Vrooman, Rev. and Mrs. Lee, 164

Wagner, Dr. and Mrs. Vincent Edward, 121, 162
Walbridge, Margaret Esther, 121, 195, 288, 315, 398
Walker, Josephine Claghorn, 117
Wallace, Archer, 110
Waln, Rev. Duane Victor, 84, 357, 435
Waln, Mrs. D. V., 84, 435
Ward, Laura Dwight, 162
Warren, Rev. Charles McLean, 47, 161, 393, 473
Warren, Mrs. C. M., 47, 161, 473
Warren, Dana Thurston, 86
Washburn, Dr. George T., 443
Watson, Dr. Percy Theodore, 78, 315
Watson, Mrs. P. T., 78
Webb, Rev. and Mrs. Richard Slade, 287, 348, 447
Welles, Margaret Stanley, 476
Wen, Wang Ching, 204
Wheeler, Rev. and Mrs. Wendell Carpenter, 207
Whitaker, Rev. Robert Burdette, 199, 456
White, Rev. Emmons Eaton, 84, 161, 429
White, Ruth Packium, 84
White, William Robinson, 84
White, Dr. George Edward, 383
White, Dr. and Mrs. Matthew James Walter, Jr., 347
Wickes, Rev. and Mrs. Dean Rockwell, 86
Wilcox, Katharine, 178, 427
Wilder, David Howard, 444
Wilder, Dr. Edward Wheeler, 288, 398, 404, 405, 406, 409
Wilder, Mrs. E. W., 288, 398
Wilder, Francis S., 384
Wilder, Rev. George Albert, 61
Wilder, Mrs. G. A., 478
Wilder, Rev. George Durand, 16, 470
Wiley, Martha, 39
Wiley, Louise Elizabeth, 356, 357
Wiley, Rev. Walter Bradford, 202, 356, 357
Wiley, Mrs. W. B., 356, 357
Williams, Mrs. Gertrude Marvin, 76
Willoughby, W. C., 276
Winsor, Mary Codman, 256, 288
Wilson, Eleanor, 204
Wilson, Margaret, 151
Wolsted, Rev. Clarence Edman, 234, 422
Wood, Agnes Adora, 255, 346, 447
Wood, E(lla) Loleta, 477
Wood, Gertrude Norma, 47
Woodard, Rev. and Mrs. William Parsons, 477
Woodside, Rev. Thomas W., 448
Woodward, Rev. Frank Johnston, 63
Woodward, Mrs. F. J., 348
Wright, Rev. Alfred Clarence, 397, 470
Wright, Margarita, 94
Wyckoff, E(llen) Gertrude, 168

Yen, Y. C. James, 212, 213
Young, Dr. Charles Whittier, 167, 208
Young, Ezra Porter, 357

Zimand, Savel, 77
Zoll, Donald Lionel, 398, 477
Zwemer, Samuel M., 275, 311

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CONTENTS

COVER. Making Hay in Bulgaria. Photograph by Ewing Galloway.

EDITORIALS

Pray Ye Therefore: A Plea for a Change of Emphasis . . . 3
Our 125th Volume 5
Final Returns from the *Herald* Shower 29
Wanted: New Missionaries 30

ARTICLES

The Significance of 1929 for China. By Dr. Frank Rawlinson . . 6
Thoughts in a Hydroplane. The Log of Dr. Fred F. Goodsell . . 9
The Master's Disciples in American College, Madura. By Rev. Edward L. Nolting 12
Turkey's New National Game. By Rev. Paul E. Nilson . . . 13
Three Doors of Opportunity for Women. By Luella Miner . . 14
Hath . . . Bettered Expectation. By Rev. Earle H. Ballou . . 16
Taking Friendship and Relief Into the Homes of India. By Gertrude Harris 17
"It is Just What We in India Want to Hear" 18
A Tip from Africa 19
Folk High Schools for Bulgaria. By Rev. Edward B. Haskell . . 20
The River Princess: An Ovimbundu Folk-Story. By Lauretta Dibble 26
The Crete Plan. By Secretary Patton 27
New Friendship with Mexico. By Secretary Eddy 27
Apportionment Receipts for Ten Months. By Rev. Charles C. Merrill 28
Kansas Women's Annual Meeting. By Mrs. C. E. Greef . . . 29

THE BOOKSHELF 31
LETTERS FROM OVERSEAS 33
"HERALD" QUESTIONS 37
AROUND THE WORLD 38
MISSIONARY PERSONALIA 43
THE CHRONICLE 45

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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WHERE JESUS KNELT TO PRAY AND WAS "TRANSFIGURED BEFORE THEM"

The hills about Galilee, with Mt. Hermon in the distance

PRAY YE THEREFORE

A Plea for a Change of Emphasis

NEESIMA used to say that we must "advance upon our knees."

He might have added, "For there is no other ay." Just why we go on from year to year disegarding this fundamental principle of progress is ot clear. "Why do we do ourselves this wrong, or thers, that we are not always strong . . . when ith us is prayer?" It must be true that we do not elieve in prayer as our most potent and practical eans of accomplishing things; otherwise we would ake as much time for conscious life with God as e do for conferences with one another.

Some who believe themselves particularly busy eel forced to consider their activity as prayer, especially when they feel driven to distraction by ressing duties and details. We all give this excuse t times, but the man who depends upon his work lone to keep alive the sense of the presence of God doomed to spiritual failure.

A certain lawyer, a member of the church in good nd regular standing, used to be a very busy man—o busy, in fact, that he had no time for quiet meditation and prayer. Indeed, he used to claim that is work was prayer. His clients were impressed ntil they felt the exploiting effect of his activities.

We contrast such a devotee of works with a certain humble missionary, a real Mother in Israel who terally took the Kingdom by storm some years ago. fter prolonged struggle against heavy odds she nally was able to set out for Africa, at an age hen most of us begin to think of retirement. She nd her equally devoted sister sold their farm and ave made other sacrifices to provide for her support. For five years she has worked strenuously long lines of sanitation, healing and preaching amid lth, disease and sin in African villages, spending nd being spent, glorying in the chance to use her edical skill in the great cause of winning souls to hrist and of redeeming human society. Now she in America, working equally hard during her rest eriod, winning friends for Africa, and raising funds or the work so dear to her heart. African and merican alike respect and reverence this medical issionary. People take pride in helping her.

How does she get this hold upon so many? Not rimarily by her industry or business efficiency; not erely by her ability to make one see the transformation of character and life in the midst of reolting heathenism. She might do all this and yet ck that peculiar persuasiveness that her personalty possesses. Her real power lies in the fact that he is a *woman of God.* All through the many years f preparation, all through these years in Africa, he has had fellowship with God; she has advanced terally upon her knees; and she would undoubtedly dd, "There is no other way."

These are typical cases. In the one a certain meagerness of soul shows itself in an activity that crowds out the quiet hour, and in a service that loses the controlling sense of the abiding presence of Christ"; in the other, as in the case of the Man of Galilee, mountain top experiences produce a rare life of sacrificial service which in turn draws men irresistibly into the Kingdom.

We know this and perhaps a good deal more, yet we go on counting our activities of greater moment than prayer. A missionary recently wrote: "As I come home on furlough I am more and more impressed with the amount of time spent in churches and kindred organizations in making the wheels go round; this resulting oftentimes in spiritual barrenness."

Has not the time come for a change of emphasis? The Federal Council says in its call to a Week of Prayer: "The most important thing in the life of the Church is that she should give herself to prayer." Must not prayer, then, and all that it involves, become our main task? And can we not make it our main task without leaving the other forms of work unattended to? Can we not be less "practical" and more truly efficient? We must advance upon our knees, for there is no other way.

We shall the more readily make this change in primary emphasis from activity to prayer when we come to realize that after all is said and done the work, like the world, is the Lord's, not ours. This is a difficult lesson for Americans to learn. The Kingdom is God's, and men can no more establish it than they can make the sun rise in heaven. This is what Jesus meant when, instead of telling the disciples that they should hustle about and secure the much-needed laborers, he suggested that they pray. Only the Lord of the Harvest could send forth laborers into his harvest. When we grasp this fundamental truth we shall, as naturally as we breathe, "take no rest and give Him no rest until He establish Jerusalem a praise in all the earth."

In firm belief that prayer is the challenge of the hour, we join in the emphasis that is being laid upon the Week of Prayer, beginning Sunday, January 6. Let us offer ourselves upon the altar of prayer with our Japanese and Korean, Chinese, Filipino, Indian, African and European brethren, who are uniting that week in special petition for the Church, for nations and governments, for families, schools and universities, for Christian work around the world; and above all, for that outpouring of God's Holy Spirit which never fails to come to those who "tarry."

The Day of Prayer for Missions is Thursday, the 10th of January. On that day we pray especially "that the Church may hear afresh the call of Christ to preach the Gospel to every creature; that the churches may not lose their evangelistic zeal; that the Holy Spirit may lead the entire Church forth in a great world-wide spiritual revival."

PREFACE.

THE singular advantage and influence of periodical publications have been generally acknowledged and felt. Under various names, as Newspapers, Magazines, and Reviews, they have been employed, more especially within the last ten or fifteen years, both by the enemies and the friends of religion and human happiness, with extensive and astonishing success. While one species of these publications, conducted by unprincipled and designing men, have administered poison to the publick faith and morals; another, conducted by the wise and the good, have circulated the antidote. One has been an engine to throw the world into convulsions; the other God hath probably ordained to be an instrument of hushing it into peace. The wrath of man has been made remarkably to praise the Lord, by awakening extensively the active zeal of the friends of evangelical truth, and by prompting them to make uncommon exertions to diffuse, throughout christian and heathen nations the saving influence of the gospel. While the enemy, armed with a specious and subtle philosophy, by secret marches were pouring in like a flood upon the christian world, and threatening it with moral desolation; the Spirit of the Lord, in the fervent prayers, the vigilance and active exertions of the faithful followers of the Lamb, hath marvellously lifted up a standard against them.

Though the seat of this portentous warfare has been on the other continent, our own country has sensibly felt its effects. Here too the faith of christians, with vast la-

FROM THE "PANOPLIST" OF JUNE, 1805

As our magazine looked a century and a quarter ago. Exact size of type, page and margin. A photograph of the Preface of the first volume

OUR 125th VOLUME

WITH this number our magazine begins its 125th year of service. No celebration is planned, but we hope to print each month dur- g 1929 a photograph of some page from one of e early editions. A sample appears upon the op- site page in the form of the preface to the first sue of the *Panoplist.* Another picture is to be und further on in this number showing the exact ze of page, style of type, general appearance, etc., those days. Later we shall print a donation list ye olden time, a picture or two, and other features troduced from time to time in the *Herald.* We lieve that such photographic reproductions will be real interest to our readers.

At times we have wondered why our magazine as recorded in the Library of Congress as having arted with the *Panoplist* in 1805. Two years earlier ems a more reasonable date; for then (1803) came to existence the *Massachusetts Missionary Maga- ne.* It was this periodical that, amalgamated with e *Panoplist* in June, 1808, supplied the missionary ement in the combination which in November, 1817, ssumed the name *Missionary Herald.*

To quote Dr. Cary of our staff on this point:—

"The *Massachusetts Missionary Magazine* began ublication in May, 1803, at Salem, whence it re- oved in October to Charlestown and later to Boston. s board of thirteen editors 'appointed by the mis- onary society' was headed by Nathaniel Emmons, .D. Its profits were to be 'applied toward the sup- ort of missionaries in the New Settlement and mong the Indians of North America.' This maga- ne apparently afforded a 'handsome profit,' at least or the time being.

"The *Panoplist,* 'conducted by an Association of Missions to Evangelical Truth,' also gave consider- ble attention to missionary matters. It was first ublished July, 1805, in Boston. Then four years ter it joined with the *Massachusetts Missionary Magazine,* so that in June, 1808, appeared the first umber of the *Panoplist and Missionary Magazine nited.* This was published in two parts, each of hich could be obtained separately, if so desired. he first part of each number was to contain 48 ages at twenty cents and to represent the 'variety nd kind of matter of the *Panoplist';* the other part o contain 32 pages, price ten cents, and to 'consist f such selections from the larger work as are most erious and best fitted to promote the interest of xperimental and practical piety.'

"In November, 1817, the united magazine gave otice that with the beginning of its next volume the tter part of its title would be changed to *'Mis- ionary Herald.'* As before, there would be two parts, ne advantage of this being that a 'suitable publi- ation directly and solely devoted to the missionary ause will be furnished to the American Board for oreign Missions for the purpose of maintaining constant intercourse with the auxiliaries of the oard and the friends of missions generally.'

"The *Panoplist* was discontinued at the close of 1820 and 'proposals for continuing by subscription the *Missionary Herald'* were announced. The price was to be $1.50 a year. Each number was to contain 32 pages, the first 24 of which would be appropriated to the concerns of the American Board.

"The January, 1821, issue of this *Herald* is marked No. 1 of Volume 17. This seems to mean that the beginning of the *Panoplist* was the beginning of the *Herald.* It would have been more appropriate to go back to that of the *Massachusetts Missionary Magazine,* thus adding two years to the acknowledged age of our venerable periodical."

But why be eager to add to our age! Suffice it to say that our time-honored *Missionary Herald* is still read by as many as read it a century and more ago, when there were not thousands of highly illustrated and brilliantly edited magazines, millions of pamphlets and books, innumerable popular lectures and the movies to absorb the attention of the church people of our fellowship. Probably the paper is read by more now than it was then. It still holds its place as a distinctive world outlook for world service, and is still regarded by the American Board as indispensable to its work.

REASONS FOR ITS LONG LIFE

For various and vital reasons our magazine has retained its identity through these four generations, when many periodicals have been discontinued. First, it has had a Board behind it. It has not been supported by merely a group of enthusiasts unable to transfer to another day and generation their sustaining zeal; it has been held as a vital element in an enduring organization established on no temporary basis nor subject to sudden shifts in personnel or policy.

Secondly, in every generation the *Missionary Herald* has had a constituency of special friends whose determination to retain the magazine has never failed at critical moments to carry weight whenever the question of amalgamation has come up.

In the third place, our editors have been members of the executive staff of the Board, possessing the right and privilege of the inmost counsels of the Board. Some of those who at times have edited the *Herald* have been the very men who were shaping the destinies of the A. B. C. F. M. at home and abroad. This has meant not only the closest contact possible with the sources of news, but also an authoritative note in the utterances of this "organ" of the Board.

Fourthly, much emphasis should be laid upon the fact that the *Herald* has been informational rather than promotional or even educational. This is true even though the magazine has brought money into the Board's treasury, being particularly fruitful in legacies, conditional gifts and the like, and though it has had a real educational effect upon individuals in home and church. More than is generally real-

ized, it is the dominant news element that has made the *Herald* so continuously valuable through all these years.

The fifth reason for the continuity of our magazine for over a century and a quarter has been the positive conviction of the editors with reference to the uniqueness of Jesus Christ as the world's Saviour. From the beginning the editors have been men with a strong sense of a missionary calling. Christ to them has been *the* Way and not merely *a* Way. This certain note ringing down through the generations has had a steadying and at times inspiring influence upon thousands of the followers of Christ within the churches of America. The *Herald* has constantly expressed the purpose of sharing Christ with all mankind because all mankind has needed Christ for its very soul's sake. Possibly this can be put down as the greatest reason of all for the long-continuous history of the *Missionary Herald.* The world ever cries out for spiritual positiveness, even if it has little use for dogmatism.

Today, as in the past, the *Missionary Herald* has a mission. The vital relation of our country to the outside world is realized. America is slowly but surely developing an international mind. The Church in America is becoming more certain of the place of Christ in the religious and social life of all peoples. Our church members are developing interest in world service. A magazine of the scope and type of the *Herald,* therefore, has a special work to do. Shall we not say to this time-honored servant: "Banzai!! And may your strength grow with the years."

THE SIGNIFICANCE OF 1929 FOR CHINA

By DR. FRANK RAWLINSON of Shanghai
Editor, *The Chinese Recorder*

A NUMBER of reconstructive and reform movements are expected to take effect or to be initiated on or about January 1, 1929, which promises to be a significant year. Most of these are due to decisions taken in the recent Fifth Plenary Session of the Kuomintang Party.

To begin with: the public interment of Sun Yat Sen at Nanking is scheduled for January first. That event will, of course, focus the eyes of the nation on him and on the policies for which he stood. The new Government is, in my judgment, following his policy and influence fairly closely and consistently. This is seen in at least three lines. First, they are trying to set up a period of political tutelage as advocated by him. Second, it is quite evident from the actions of the Fifth Plenary Session that they are moving toward government control of public utilities. Third, they are planning to divide the government into the five departments espoused by him. Undoubtedly his influence and policies are the dominating factor in China's political life, even though the *San Min Chu I,* as a document, has been somewhat criticized.

In the second place, the Government plans to make tariff autonomy effective on or about the same date. This is bound to make a tremendous difference. The Government is in a difficult position in the midst of a three-cornered fight. Chinese merchants and industrialists are at this time demanding much higher rates than those proposed by the Chinese Tariff Commission. They ask even up to 85 per cent or 100 per cent on some articles; they are out to protect home industries to the limit. On the other hand the foreign business interests are likely to oppose all increases of the original 5 per cent tariff. The Government would like to give protection; but it needs revenue, of which the tariff is among the few available sources. China is unlikely to take extreme measures at the risk of greatly reducing the imports of foreign goods.

In this connection, every effort is being made by the Nationalist Government to push forward the revision of treaties. The Nationalist Government seems inclined to recognize the economic rights of Japan in Manchuria, but is determined at the same time to protect China's political rights. In any event, tariff autonomy means for the Chinese the achievement of equality and justice. One cannot read the reports of political conferences in Nanking without sensing clearly that China has her mind made up on some of these things, whatever her ability to defend herself or secure the money for her vast reconstructive schemes.

In the third place, the Third National Representative Congress is to meet early in January. This, again, is along the lines of Sun's policy. It involves the question of the constitution, among other things. It should be a significant gathering.

Fourthly, a National Opium Suppression Committee has been set up by the Government. It has a most rigorous policy. After March 1, 1929, opium addicts are to be treated as criminals. A national conference is to be called to work out plans for the suppression of this trade. This will head up about the beginning of the year. Officially, China has set herself squarely against this iniquitous traffic. Public opinion also leans strongly in that direction. Nevertheless, a struggle of herculean proportions is anticipated.

Fifth, new factory laws are in the course of preparation which will probably come into effect about the first of the year. The first draft has been made, and while they are not yet finished or promulgated, they are certainly forward looking. The limitation of profits and the principle of profit-sharing are both proposed, though the laws are not

yet in final form. One thing is evident, and that is that the Government intends to keep its hand on this as well as other problems. It is looking forward to doing something for the welfare of workers, as well as to winning back China's lost political rights.

For the first time there is a national government with which the Chinese Christian Church can actively coöperate. The Church intends to do so and will have some weight. The National Christian Council of China, in session in October, sent a telegram to the government in Nanking, presenting congratulations upon the reconstruction period, praying the government to uphold religious liberty, to suppress banditry, and to work for permanent peace. The Council also stated: "In the work of the coming year we shall devote special effort to the support of the government in such movements as the suppression of opium and prostitution, the improvement of family life and the amelioration of the conditions of agricultural and industrial workers."

China is going to make the experiment of one-party government. There is little sign that military operations will start against the government. While there are rumors of Communist plans in central China and here and there one hears of sporadic cases of Communist activity, at the moment it looks as though the one-party government will have a chance if it can get the country to back financially its reconstructive plans.

I notice a sign or two of a tendency toward a more liberal attitude of the government with regard to religion. On January 1, 1929, all schools must have completed registration with the government. There are no signs that the requirement that attendance on religious services and study must be voluntary will be waived. Nevertheless, I think the Government is adopting a more liberal attitude toward religions as such. They are quite favorably disposed as to the Buddhist plan of social reform and a semi-official announcement was recently put forth urging the protection of Confucian buildings and worship. It has long been evident, also, that the Nationalist Government is not officially against Christianity. This might be expected in view of the fact that Sun was a Christian and several of the present government ministers are Christians.

FILIPINOS AT YALE

A group of students from New York who recently visited Yale. Dr. Frank Laubach of the Philippine Mission is in the last row, at the extreme right, wearing a hat

about lent, or mass, or confession," (meaning private confession to priests.)

At 10 o'clock went on board a boat which had been engaged for the purpose, and set sail for Smyrna. While in Scio we have distributed, or put into the hands of others for distribution, on the island 2,860 tracts.
Sent abroad 840 do.

Total 3,700

Have sold	13	Greek Testaments.
Given away	3	English Bibles.
Do.	1	French Bible.
Do.	2	Italian Testaments.
Do.	22	Greek Testaments.
Total	41	

Oct. 24. By the kind providence of God, which has defended us in all our journeyings, by sea and land, we reached Smyrna in safety, after a passage of about 34 hours.

THOUGHTS SUGGESTED BY THE PRECEDING JOURNAL.

1. It is a most obvious reflection, that the eastern part of the Mediterranean is a central point, whence Bibles, tracts, and useful books of many different kinds, may be sent into many countries, which are greatly in need of religious instruction. What a multitude of proofs, on this subject, does the short and confined experience of our missionaries furnish? Though retired and secluded, on an inconsiderable island, how constantly were opportunities afforded of sending books into remote regions, and of distributing them among the people in the immediate vicinity? Scarcely were the tracts out of the press, before they were desired for Ipsera, Santorin, Thessalonica, and Constantinople. How eager were the children in all the schools to receive tracts, how ready the students of the college to distribute them. The active commerce carried on by the Russians and Greeks in all those seas, will be of great consequence, in the various plans which Christian benevolence may put into operation. One hundred Russian vessels, in a single year, visit the port of Scio; and this fact is learned from a man, who has an official connexion with such vessels, and therefore must know. What a vast number of vessels, then, are constantly plying to and from all the ports of the Mediterranean and Black seas, and the bays and islands of those seas. Not a city, not a village, in all these populous regions, but needs the Word of God, and other books, and faithful missionaries. Probably there is not a city, or a village, in which some inquisitive minds are not to be found; minds excited to some curiosity, and capable of improvement; minds prepared by Divine Providence for the reception of the Gospel, if offered to them in all its excellence and glory, and pressed upon their consideration by its awful sanctions.

2. How desirable it is, that a powerful Christian influence should be exerted in all these regions, with the design of *improving common schools*, and causing them to be nurseries of pure religion. Numerous schools exist in all the Greek islands, and all parts of the continent inhabited by Greeks. The alphabet for the Ancient and Modern Greek is the same. Immense multitudes of children are ready to read any good little books, that shall be put into their hands. In the southern parts of European Turkey, if travellers may be relied on, there is a great disposition to read, and to inquire. Books filled with evangelical instruction would be gladly received in all that tract of country. How incalculably important to imbue the minds of children with principles of true virtue. Many of them are favorably impressed toward Christianity, as an excellent and holy religion. Let them see it in its native simplicity, and who knows how many might be led by the Holy Spirit to repent and believe, to the saving of their souls.

School-books are constantly improving in all the most enlightened parts of the world. How pleasing must it be, to introduce at once all the advancement of centuries into the rising schools of the Russian and Turkish empires. What a delightful and animating prospect is here opened for the operations of Christian benevolence.

3. The clergy of the Greek church, though at present ignorant, are willing to receive books. The superior ecclesiastics encourage the distribution of tracts as well as Bibles. It is to be remembered with gratitude and praise, that, at the period of the Reformation, it pleased Infinite Wisdom to enlighten and convert many Romish priests, and to make them eminent ministers of the New Testament. It may be so with priests of the Greek church.

4. How boundless and endless is the good, which may be accomplished by the labors of a single servant of the Most High. We readily

On the Journal of Fisk and Parsons, 1821

Dr. Goodsell's Log on the opposite page recalls an earlier trip over the Ægean, as recorded in Vol. XVII of the "Herald." Scio on Chios was only a few miles from Smyrna, yet it took five times as much time to negotiate that short distance as for Dr. Goodsell to fly from Constantinople to Athens.

THOUGHTS IN A HYDROPLANE

Dr. Fred Field Goodsell of Turkey, while flying from Constantinople to Athens, keeps a log. Note in contrast the account on the opposite page of the first trip over the Ægean by Board missionaries over 100 years ago.

Science—magic word!

Science wedded to an intelligent human will! What can it not accomplish! Surely the day is not far distant when travelers will step in and out of an aeroplane with as little concern as they board a street car!

Left Tokatlian Hotel, Pera, Constantinople, on October 29, by autobus, at 8.45 A.M. Arrived at Büyükdere, well up toward the Black Sea on the Bosphorus, at 9.20. One-half hour was required to attend to passport formalities and baggage. Entered hydroplane at 9.50; slipped into the water at 9.55; pilot boarded from a little boat at 9.58; maneuvered until 10.05; rose from the water at 10.06; flew at 600 meters elevation, following Bosphorus; was nearest my home at the Bible House at 10.12, holding 600 meters.

10.15 Roar is not so bad, though cotton in ears helps. Sea very smooth, slight breeze, sunshine with clouds around the southern horizon. Keeping near the north coast of the Marmora.

10.21 Hydroplane's mark is 9 AZDO; pilot, Masaniello Severi. Passengers, seven, of whom one is an American woman. All told, five Americans, two Britishers. Cabin built to accommodate nine.

10.24 Rising a little, getting above some low clouds. Stamboul now out of sight.

10.25 Air growing chilly. Passenger in front of me has window open. My overcoat comfortable. We are riding as smoothly and as comfortably as a ship on still water. Cloud bank in Brousa direction, less to the north. About five miles from the north shore. Feet getting quite chilly. [First time Dr. Goodsell ever confessed to having cold feet.—Ed.]

10.28 I find it so monotonous that I have pulled out the October number of *The World Tomorrow* —quite an appropriate title for this ride— and am reading. Others doing the same.

10.36 We are about twenty-five miles from the north shore. Conditions unchanged. Few ships in sight. South shore covered with cloud bank. This ride up to the present is much smoother than the ride from London to Paris on August 12, 1927, in the *City of Ottawa* of the Imperial Airways.

10.38 Elevation 600 meters. I am looking down on the southern cloudbank. A silver carpet. Water on south side entirely invisible.

10.40 Clouds now completely hide the sea on both sides.

10.42 The pilot certainly needs a needle now! Though the sun is a pretty good guide.

10.45 A cloudy carpet in all directions. Hills slightly visible to the northwest.

10.48 Clouds below and ahead as far as I can see, but they have not yet roofed us over!

10.50 I think I see mountains on the southwest.

10.53 Hills away to the north, plainly visible. Smooth sailing.

10.56 I am looking down through the cloud holes and see land, hilly. Probably the island of Marmora.

10.57 Now covered again below. Elevation 674 meters according to the altimeter at my right on the wall, the only instrument in the cabin.

11.00 It seems to be my misfortune to miss a clear view of the Dardanelles region—that World War cemetery. A fellow passenger thinks we are just over the Marmora entrance to the Dardanelles. He has a marine map of our region. Hills on north plainly visible, hogsback view. It is useless to try to talk. One cannot hear his own voice even at top pitch. Clouds, clouds everywhere. Skyline on southwest beginning to show hills.

11.09 Over water again, but only now and then a glimpse of the sea through the cloud holes. Altitude 670 meters. The cloud bank seems to end suddenly well off to the right. More hills are visible all along the horizon ahead from left to right.

11.15 I think I see the mountains of Mitylene Island. The sun is bright and most beautiful. Clouds breaking up a bit. Coast line occasionally visible on lower left side.

11.16 Glimpses of coast line also on right. We are now over the straits.

11.20 I am gazing out on the plains of Troy! No clouds below us now. Considerable ploughed land. Now opposite the city of Gallipoli on the north shore, which means that we are not as far along as I thought at 11.16.

11.24 The peninsula of Gallipoli is spread out before us. Old Achi Baba will soon appear.

11.30 We are still over the beautiful straits. Here's Chanak Kale. Much cultivated land. Beautiful colors in the water along the shore lines.

11.33 Five hundred meters. I glimpse the Ægean ahead. War monuments in sight on the Gallipoli peninsula. The mountains along the shores of Thrace rise up in grandeur in the distance.

11.40 We are heading straight for Cape Hellas of terrible memory. 500 m.

11.45 We are feeling a little more motion, side to side and up and down. I have just looked straight down on the tip of Gallipoli, where the *S.S. River Clyde* lies half sunk near the shore, with a half dozen other ships of smaller size lying on the bottom near her. A ship is moored to one end of the *Clyde*.

11.52 The water is so clear that one can easily see large objects lying on the bottom well out from the shore. The Great War monument shaft stands neatly and solemnly on a high spot somewhat back from the shore.

11.55 The mechanic just came in to look around. He seemed to be satisfied with us. He said in my ear in French that the gentleman in front of me must put down the window when we descend. The windows are round, like large portholes, opening and fastening like porthole windows. No ads in this common carrier. I wish the men in front wouldn't smoke. The air is getting a little dense. Rabbit Island and Tenedos close on my left, very low lying. Sunshine, no clouds now. Very smooth. Sea shows slightly ruffled surface.

12.00 The island of Imbros and also Samothrace lie just over to the right. We are flying a trifle more to the southwest. I cannot determine speed because there is no speedometer in sight.

12.05 We seem to be dropping a bit. The motor has slowed down perceptibly. Now it has speeded up again but it is somewhat jumpy. Come on, old boy, don't get frisky! No islands in sight ahead. A shore line off to the distant right. Clouds in small patches floating by. Hazy as one looks off to the south into the sunshine.

12.15 The mechanic has just been in to say (he wrote in French on the margin of my paper) that we were about to descend in order to take on some gas—he called it "essence." We are approaching a brown bare island about a mile long and a half mile wide. Very irregular coast line, beautiful in the clear water. Mountains loom beyond. 300 meters. Hold! I am mistaken; this island stretches away off to the north; we are crossing its southern tip. Considerable bumping around but I have not put on my belt and buckles. We are flying more to the northwest. Have passed that little island and here's another.

12.18 We are planing down.

12.20 Excellent, smooth descent. Hit the water easily.

I find we dropped into the famous bay of the famous island Lemnos. Near us is a little rowboat with some casks of gasoline. A boy is now pumping gas. Passengers are allowed to climb out on the sheetmetal ribbed deck of the speedy monster. I discover that we have five men for a crew, three pilots, one Italian (commandante), one Turkish, one Greek, and two mechanics. Every one seems to be in good spirits, including the commandante himself. I inspect the works so far as possible, eat some sandwiches, and nuts and raisins, gaze at the Greek occupants of two or three little rowboats that draw near to look us over, and am ready to resume my seat with the other passengers when the signal is given at 12.50.

12.50 Maneuver for ten minutes. Stop the motor once.

1.00 Get up into the air facing the slight north breeze. Soon we swing around and fly straight into the sun. I learn that we fly via the islands Strati and Skyros, then across Euboea and Marathon. At least that is what is said. 300 m. A few bumps and sudden rises but

no real airpockets. The pilot with whom I talk says we would probably reach Piraeus about 3.00. It is now 1.20.

1.37 No land in sight. Haze is gathering. Impossible to see many miles but the sun shines through nicely. We are going straight into the sun.

1.38 Land ahead. Strati, I presume.

1.49 We have risen to 650 meters. Conditions as last reported.

1.55 Mountains ahead on right and left. My feet get chilly quickly on the floor of this flying boat. Vibration makes everything hum. The little hooks on the ceiling, the leather lining, in fact the porthole windows and the sides of the cabin hum and vibrate. No one is sea or air sick, nor has been. Mountains on our right ahead are about ten miles off. I neglected to say that this hydroplane is a monoplane, a wonderful wing. I must get details of size and power of motor and plane from the Company.

2.12 I just opened my window. The air was getting stuffy. One steamer in sight, making for Salonica, I judge. Water calm as a sheltered pool. Beautiful mountainous island on my left. It looks as though we were to cross it at a narrow, low neck. We will be over it in a minute.

2.13 This is probably Skyros Island. We have just left the southern shore.

2.15 I can see from the flapping sails of some tiny ships at anchor that there is considerable breeze. The sea is slightly more ruffled on this side.

2.30 I have been reading election campaign news in the *N. Y. Herald,* Paris Edition, October 25. We are now over some other island. In fact I see islands all around us. We are flying a little more to the south now, 500 m. There's our tiny flitting shadow down there. Hurry up, little fellow, don't let us run off and leave you! Many lime kilns on this island. Another island, many factories. Cement possibly.

2.40 I think I see the Doro channel off to the left. My! that was a bump! [Nothing new for the missionary, however.—Ed.]

2.44 We have changed our course quite sharply to the northwest. Many small ships. Lovely sunshine, beautiful water, picturesque irregular islands, near and far, 350 meters. My fellow traveler with the marine map thinks we have rounded Point Sunium. Also that those factories I saw a bit ago were on Euboea. Our sharp change of course has left the sun way off to our left.

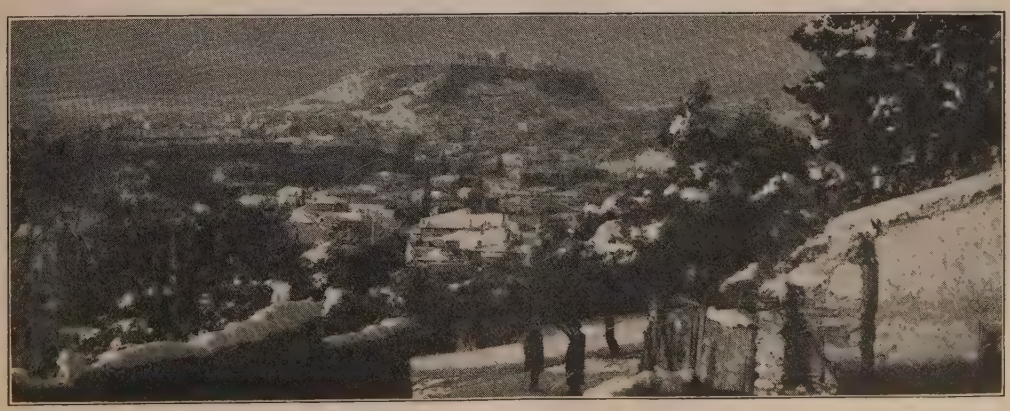
2.47 The Acropolis ought soon to be in sight.

2.50 I see Piraeus. Mechanic has just come in to say that all portholes must be closed as we are soon to descend; also that so far as possible passengers should fill rear seats. I see Old Phaleron Bay! Also Acropolis. Here we are running up the Old Phaleron suburbs. A fine new boulevard that down there! There's President Pye's house! And the School of Religion!

Hit the water at 2.54 after a beautiful descent.

It is trite to say that science has put tools into our hands, the proper use of which requires greater moral force than many possess. Every spiritually minded man agrees that character is our great problem. Practical science has outrun practical morality. Some one has suggested that it would be well if scientists should take a ten-year holiday. That is obviously impossible.

As I look at these airmen—we have seven passengers and a crew of five—with their understanding of scientific apparatus and their deft handling of the forces of nature, I hold myself from falling into the pit of pessimism. These fellows are not dissipated or debauched. They are magnificent samples of young manhood. They have their wits about them. They are brave, strong, reliable. Perhaps Protestant parlor pessimists are wrong. If the test of character is a creed, I cannot answer for these fellows. They are Italians and are probably labelled



ATHENS IN A MANTLE OF SNOW

Just as unusual a scene for our missionaries in the capital of Greece as the arrival of their Field Secretary from the skies

Catholics. But it is borne in upon me this morning up here in the air, speeding along at 100 miles an hour over the blue Ægean, that creed is not and should not be made the sole, or even the chief, test of character. I recall that Jesus, toward the close of his remarks recorded in Matthew VII, set up a different kind of a test. We must try to be as broad and as deep as Jesus. We must not misjudge men. In doing so we are disloyal to Him. It does matter what we believe, but it matters most what we seek to become.

I cannot tolerate, as Jesus could not tolerate, a ritual test of character, meaning by that all such things as abstentions from food and drink, details of Sunday observance, choice of amusements, as well as forms of church worship. It comes to me now that ONE THING MATTERS—does one seriousl aim to live up to the purpose God has expressed i one's very being—physical, mental, spiritual? Every thing in the way of conduct should be judged b that test—does this or that help me or hinder m in my aim to live up to God's purpose implanted i my very humanity? So far, so good. But can l do men all around me, stand that test, relying o human power alone?

The "GOSPEL" of Jesus was and is today th good news that power to "live up" is available Human life everywhere has proved itself able to see but not to incarnate, the ideal. Failures—miserable sad failures—dot every horizon. Jesus stands in th midst of such a world of experience and says, "Com unto me."

THE MASTER'S DISCIPLES IN AMERICAN COLLEGE, MADURA

By EDWARD L. NOLTING

WHAT a difference nine months here has made in one of the students who was in to see me this afternoon! When he came at the beginning of the year he was shy, aloof, and afraid. But little by little he has grown, has found himself, has stood well in his class, and has certainly grown spiritually. Student camp, which first made vitally real to him the life and character of Jesus; then a retreat that stirred him deeply; prayer groups and personal talks; these have developed him into one of the strong Christian young men of the college. And, with four others, he is going to spend a month in a small village, doing evangelistic, social, and educational work.

The members of this little group have for some weeks been going out to villages on Sundays to hold meetings, raising their own funds to meet expenses. They have a great desire to share with others that which they have so abundantly received. Some of us have helped with arrangements, have given advice, but they have been the ones to initiate this work. We have all through the year emphasized the need of Christian service, and it is good to see our efforts bearing fruit.

A year ago last fall three students and I were riding on a bus to one of the outstations for a week-end of evangelistic work. I then first got to know B——; I had found many new students in the college on my return from furlough. He seemed to be a very earnest young man. And he proved to be a real preacher when he got up to talk to a group of Christian Endeavor young folks. He spoke at several other meetings, and to a group of young men that night. I became much interested in him, watched him, kept in touch with him. He went out with me on several occasions; this last year has conducted a small Christian Endeavor Society, and has trained other young men in the work.

The other day he told me about a young man a non-Christian belonging to one of the large com munities in Madura in which we do little or n work. He had been talking with this young man eac week during the year, had interested him in Chris tianity, and had been asked a short time ago t speak to his people about Jesus Christ. A meetin was arranged, one of the members of the colleg staff went and spoke to them, and many were ther to listen. This we believe will open the door int that community and help us to show it the way t the Christian life. Isn't it good to have our student doing this kind of work—*your* students, for you mak it possible for us to bring them into this sharin of life and experience with others.

Our Student Christian Association has done muc constructive work, and in the college has been strong influence for Christian living. I believe w have had more interest in Bible study, attendance a chapel and at Sunday evening services than we hav had in other years. And we have seen a numbe of non-Christian students attending these meetings There is every reason to believe that the Christia spirit is becoming more and more dominant in th college, that many students have this year becom more earnest Christians, and that many non-Christia students have become vitally interested in the Jesu way of life. In former years I have taken a grou of Christian students an hour a week for Bible studi and discussion. This year I have had a group o non-Christian students. We have discussed topic on religion and worship; the attendance has bee good, the interest keen, the discussions lively. have learned much about Hinduism as it is believe and lived and practiced, and I hope they have learne much about Christianity. I am looking forward t leading another such group next year.

MUSTAPHA KEMAL EXAMINING OFFICERS IN THE NEW LATIN SCRIPT

This is at Cesarea. Although great receptions were prepared for him, the Ghazi spent his whole time at Cesarea examining Turkish officers and any one who happened to be standing near at the time. He tested their ability to write Turkish with the new letters. He is seen here in the center watching an officer write on the blackboard. Izmet Pasha is at the extreme right of the picture.

TURKEY'S NEW NATIONAL GAME

BY PAUL E. NILSON

[N June the newspapers began to urge the use of the new alphabet in place of the Arabic letters. In July they printed lessons and sentences in he papers. In August the People's Party published ttle language books and classes were suddenly or-anized all over the country. In September the Presi-ent and the deputies began examining the progress f the leaders in the use of the new letters. And n October, when the Grand National Assembly opens, ll expect confidently that the first vote will be the assing of the law making the new letters obliga-ory! Turkey is casting aside the old Arabic letters, nd next month (October) the new generation of hildren in all elementary schools will begin to read heir own language in the new Latin letters.

Learning these letters has become a national port! In shops and trains and coffee-houses and chools people are busy learning to read and write. Let him who knows, teach him who doesn't know!" t least a dozen kinds of primers are being sold y the thousands in the bookstores. The newspapers re now actually writing headlines, stories and ad-ertisements mixed in with their regular printing.

For three weeks I have given lessons in a nearby urkish school in these new letters. Boys of fifteen and men of fifty study together. All the school-teachers in the province are attending classes and preparing themselves to teach their students the new letters as soon as school shall open. The police and gendarmes are studying; the governor last week signed his name to some passports "M. Fuad."

Scarcely a city or village in the whole land but is stirred with the "new letters." WHAT'S BACK OF IT? The president himself! Mustapha Kemal Pasha has already led several revolutions to completion. Many said, "It will take fifteen years to adopt these new letters." But the President said, "If it's worth doing, let's do it now!"

And when President Kemal Pasha began examining deputies and officers personally, the country woke up. Last week he visited Caesarea for three hours and spent two of those hours in the city park examining people in public. He cared little for the grand receptions that had been prepared for him, but put his whole time and strength into pushing "the new letters."

On the great arch erected for him was written:—

"HURRAH FOR THE REVOLUTION IN LETTERS"!

THREE DOORS OF OPPORTUNITY FOR WOMEN IN CHINA

By LUELLA MINER

This is the first of two articles by Dr. Miner, founder of Yenching College, now Dean of Women in Shantung Christian University.

THE Alumni Gateway above was erected by the graduates of Shantung Christian University, called by the Chinese Cheeloo, in Tsinanfu, China. The majority of the graduates were men. The majority of the undergraduates still are men, yet the three doors in the Alumni Gateway may well typify the unique opportunities this union university offers women students.

Here alone in all China, with the exception of inaccessible Chengtu in the Far West, women may study college subjects in their mother tongue. Many bright young women who have been teaching since completing their secondary education, long to fit themselves for greater service. They have not, however, a command of English sufficient to enable them to take lecture courses in other colleges open to women. They can enter Cheeloo as special students without taking the formidable entrance examination in English.

Neither Yenching nor Ginling, the notable colleges for women in China, have medical departments. At Cheeloo, however, there is a School of Medicine, with which was merged in 1923 the Peking Union Medical College for Women, in order that the students of the latter might enjoy privileges of a type offered nowhere else in the country. There are few large cities in China where the graduates of this school are not serving in hospitals or in community work. The use of the Chinese language gives medical students a firmer grip on the Christian and the practical aspects of work in hospitals and public health departments. In addition to fine professional training, the students have the advantage of instruction in other departments of the university.

The third unique opportunity for women in Cheeloo is in the training laboratory which the university is developing in a typical rural district. Here for several weeks students receive instruction along religious, social, and public health lines; while at the same time they serve the community along both these lines and those of agricultural and economic improvement. Cheeloo is thus doing her bit in a practical way toward solving China's great rural problem: the raising of the standard of living of about eighty-five per cent of her people; the permeating of their hard, drab existence with some of the joy of life, with some sense of its value.

AND A THREEFOLD HERITAGE

When, five years ago, women became students in Cheeloo, they entered upon a wonderful heritage. The university has its roots in the oldest Christian

college in China, which, under the prophetic leadership of Dr. Calvin Mateer, had its beginnings in humble quarters on the coast of Shantung in 1864. It is now the School of Arts and Science. The famous Whitewright Institute is the university's city Extension Department. Three other institutions besides four departments of higher education have merged to form the present Cheeloo, now the most broadly coöperative of the educational projects in the Far East. Five missionary organizations in Great Britain, eight in the United States, one in Canada, contribute to its support and furnish staff members, while the Chinese faculty, about half of the whole, bring another element into the international fellowship. Of the alumni, now numbering over 1,300, less than ten per cent are non-Christian, over thirty per cent have entered the ministry or other forms of religious or social service, about the same number have become teachers, and nearly as many physicians and surgeons, most of them in Christian hospitals.

The women entered also into the heritage of the prestige and ideals of the Peking Union Medical College for Women. From the time of its founding in 1907 until it was merged with Cheeloo in 1923, this college was under the inspiring leadership of Dr. Eliza Leonard, who had the joy of giving the last year of her consecrated life to the task of settling this child of her prayers in its beautiful home on the campus, and of seeing her students enjoy their enlarged opportunities in Cheeloo's School of Medicine. Leonard Hall, their dormitory for medical and pre-medical women students, is her memorial in name, but her living memorial is the body of fifty-seven alumnae, ninety-six per cent of whom are working in mission hospitals.

The third heritage into which the women have entered is one of beauty—beauty enriched with historical, traditional, and practical values. Old Shantung, the home of Confucius, not far to the south of us, lures student bands to make pilgrimages to her shrines. From the mountain top, where we go each autumn for a staff retreat and a retreat for Christian student leaders, we look across intervening ranges to China's most sacred peak, Tai Shan, whence one might view the plain where temple and simple woodland grave commemorate the one who next to Christ has most deeply influenced the moral life of youth. Our extra-mural campus slopes upward into the mountains, while on the downward side, we look on a city with nearly half a million inhabitants, which, with its factories and multiform life, furnishes a civic laboratory for our students of sociology, public health, community service.

So much for the threefold heritage of our women students, the three doors of opportunity open to them. What use have they made of them in the past five years? What will they do with them in the future? These questions must be answered in my next article.

Dr. Miner Taking Tea With Some of the Cheeloo Girls on the Steps of Leonard Hall

HATH . . . BETTERED EXPECTATION

By EARLE H. BALLOU

Written at Hopei, Tientsin, China, Republic Day, October 10, 1928

The day we celebrate. Not since Armistice Day, 1918, has there been anything in Tientsin comparable to what is going on today. And today's celebration is far more spontaneous than that of ten years ago. In common with every other school in the city, we met at eight o'clock to sing the National Anthem, stand for three minutes in silent meditation, recite the will of Sun Yat Sen, and listen to a brief address by our Principal, on the Revolution up-to-date, and Sun's part therein. Then adjourning to the yard a procession was formed, each student carrying a flag or printed slogan, and with our school banners ahead, marched to an open field about half a mile away, whither some fourteen thousand other students and citizens were wending. Some had bands, some were singing, some shouting, but all bore flags and banners, and all crowded in a haphazard but good-natured disorder as near as possible to the speakers' stand, where a young woman mistress of ceremonies introduced orators, who could not possibly have been heard beyond the first few rows.

Then without any formal direction on the part of marshals, the throng dissolved into a long procession, police and troops ahead, schools and other organizations behind, and paraded the principal streets of the city. This afternoon games, remarkably fine acrobatics, brief dramatics, and other diversions, are being supplied for all who can crowd into the sadly dilapidated—after three years of military occupancy and ill-treatment—but none the less extensive grounds of the neighboring Public Gardens. And this evening our older pupils will join in a mammoth parade through the city, when Chinese lanterns, from simple paper ones to those elaborately ornate, will take the place of the red fire traditional on such occasions in other parts of the world. But what is it all about?

How far have we revolved? Seventeen years ago today the Chinese Revolution officially began. Each year since, October 10 has been a holiday, although the enthusiasm of the populace has ebbed and flowed with the current of events. Last year, at the exercises which preceded a very successful Field Day, our invited speaker could at best compare this country's government to a family's wayward child: "No matter how far short a child may fall of its parents' high ambition or how perverse its nature, the parent must still love and cherish it in the hope of ultimate reformation and achievement. So must our attitude be to the Chinese Republic."

But this year it is very different. An approximation of national unity has been attained for the first time in ten years; something which without too great a stretch of the imagination can be called "peace" may possibly be ours for some time to come. At any rate the whole country has been shifted onto a different plane of political thinking, with genuinely new and potentially constructive ideas behind the slogans which fill the air and decorate the walls everywhere. There *is* new hope, new promise, new life.

The tide has not yet ceased to rise. It may be seven, seventeen or seventy years before the "Revolution" is completed. Even so, China will have moved faster than any other country since history began. Civil war may return—it seems almost inevitable that the present discordant elements in the Nationalist government will break out into conflict among themselves. Marshal Feng stands somewhat aloof, a sinister or a benevolent figure, depending on your individual point of view, possibly waiting to heed the call of Destiny for a dictator when that call at last shall come. The elements of the extreme left are also awaiting their chance to make a further bid for control so that they may show the world what a tame affair after all the Russian revolution was. But for the nonce we are at peace: let us rejoice and be glad in it.

No hard feelings. Dr. Wilder spent the night with us recently. He had just come from Tehchow and told us one of his adventures. On entering the train he noticed a group of young men occupying the two seats facing each other just behind him. They wore the semi-military jackets known as "Yat Sen Clothes," which have become so popular of recent months as to cause loud protests from the silk merchant guilds, who see their trade in danger of ruin, and in general they had the appearance of clerks or minor officials in government service. They were obviously interested in this lone foreigner, and promptly pitched their conversation to his ears.

"Down with all foreign countries!" was one of the first things which he overheard. This, after being repeated several times, was slightly amended to sound, "But not down with America!" Somewhat encouraged by this generous exception, Dr. Wilder paid more careful attention. (He, by the way, came to China when I was two years old, and went through the fighting here at Tientsin in 1900, when, among other things, he served as guide and interpreter on occasion for the recently retired British Admiral of the Fleet, Lord Beatty.) Next came, "Down with all imperialistic foreign powers!" At this point one of them moved to another seat and Dr. Wilder stepped back and joined the remaining trio, with the remark that he was much interested in what they had just been saying and would be glad to offer any assistance within his power, as he was of exactly the same mind! This overture naturally broke the ice, and they hastened to explain that of course they didn't mean anything too radical by what they had said. "We are friends all the same, don't you know —those things we have just been shouting are only

our slogans!" And a few minutes later it developed that they were not government representatives at all, but employees of the French Catholic Mission here at Tientsin. Which is to smile—on at least two counts—when you stop to think it over.

A framed portrait of Sun Yat Sen hangs, by order of the Department of Education, between draped flags at the back of every Assembly Hall platform in every school; and every Monday morning our Assembly, like that of every other school, takes the form of a memorial service to him, including the formality of three low bows. This has offended some as edging too close to idolatry. But to most of us it seems quite free from any such taint—as free as the salute to the flag which forms part of the daily program in so many American schools. Most of us are worried, not so much by the fear of any tinge of worship creeping into such a ceremony, as of all interest in worship of any kind slipping from the minds of young China. That is where the problem of the future lies—not in breaking down superstitions, but in reviving genuine religious faith.

TAKING FRIENDSHIP AND RELIEF INTO THE HOMES OF INDIA

By GERTRUDE HARRIS of Ahmednagar

WHEN the sun peeps at us from behind the eastern hilltops on Sunday morning we are ready to start on our way to the Sunday school for non-Christian children. It is necessary to cross the city at the time of day when it is washing its face and its teeth; morning ablutions are usually performed on the front doorsteps or out in the street. The work of the day has not begun except at the tea counters and in the sweet shops. By going early we can find the children before they have dispersed for their day's duties, which, other than errands or work, are those of most busy boys: a game of marbles or of *artyapartya,* baseball, or a visit to friends or relatives in some nearby village. Sometimes when we call for the first time at some house to collect pupils we meet very orthodox people, who do not wish to send their children to hear stories and sing songs, as they have been told that we spit in the children's mouths!

The oil-pressers are very orthodox Hindus. Their homes usually consist of one room, in the middle of which is an oilpress which is turned by a bullock. In order that this bullock may not be frightened by his surroundings, his eyes are covered by a leather shield. All day long, day after day, month after month, for years, he goes round and round in that small space, unconscious of what is happening about him. This to me is an almost perfect analogy of the oil-presser's life. The boys receive little education and the girls never a bit.

However, many of their neighbors are eager for better things, and some women ask us if we have a school where they can learn to read and write! The mothers enjoy coming to the little Sunday school to hear their children sing and see them act the stories. One class of boys is studying the life of Jesus in the Gospel of St. Mark and they take pleasure in having a book all their own, paying its price, a penny. They take pride in the picture cards sent from friends in America and decorate the walls of their homes with these. Not unnaturally, they like Bible pictures best.

A few months ago we decided to share some of our blessings with the women and children who live in the villages some miles from Ahmednagar. Every Thursday afternoon we go to one of these, riding in a little motor bus rented from the workshops, which is nine-tenths chassis and the remaining fraction canvas top; all of the intricacies of Ford's machinery are visible in it; on the horizon it looks like an insect, so I have named it the "Gadfly."

They have many needs in those villages far (for them) from hospitals, and in some cases from schools. Realizing this, we take with us a nurse from our hospital. The first time we call in a village the people look at us askance, as a rule, and tell us they are all quite well. On the second visit even the least cordial come, bringing not only their children, but their husbands as well, for medicine and treatment. The more serious cases are asked to come to the hospital.

In a village where the people are a little more advanced we are welcomed most cordially; the "Gadfly" is soon the center of a big friendly crowd. Bottles are scarce and are often needed for medicine for "eyes," a prevailing trouble just now. One man whose eyes have been bad for two months spends much time in search of a bottle; when found it is not clean; they never are clean. It is washed in boric lotion, filled with the coveted medicine, and he leaves happy.

The women of one village we have visited several times vie with each other in getting their homes clean and ready for our dispensary. THEY ASK US TO SING SONGS AND TELL A STORY BEFORE GIVING MEDICINES, which we gladly do, you may be assured. It is always the order of procedure when we have become friends of the villagers. They ask that we stay all night so there would be more time to sing and tell stories and visit. Fifteen days seems a long time to them to wait for another visit.

Thank every one of you for making it possible to take friendship and relief for mind, body and soul into the homes of India.

"IT IS JUST WHAT WE IN INDIA WANT TO HEAR"

DR. ALDEN H. CLARK, who has recently been in Madras delivering, under the auspices of the Y. M. C. A., a course of evangelistic addresses before educated Hindus on the "Social Religion of Jesus," confirms the message of Dr. Stanley Jones and others, who tell us that Jesus is moulding the thought of India far more widely than can be shown by statistics. Unquestionably there is what has been called a "Mass Movement of Mind" toward Christ. Men who are not attracted to the church in India as it now exists are drawn to Him and are more and more finding in Him the dynamic they need.

The aim of Dr. Clark's five lectures was to show how potent and timely is the Gospel of Jesus for India, with her many difficult social problems, and he found his audiences exceptionally responsive. During the meetings evidences of the reverence in which Jesus is held came from every side, and plainly showed that men are looking to Him for guidance in their complex problems. A High Court judge who was unable to be present at the meetings, in apologizing for his absence, said of Dr. Clark's subject, "It is just what we in India want to hear."

On the first evening of the course, a reception was given for those present: judges, editors, college professors, an ex-minister of justice of the Government, leading lawyers and many others. Non-Christian leaders of Madras presided at four of the lectures and several invited Dr. Clark to their homes, where all rules of caste were forgotten and Brahmin and missionary sat side by side at a common meal. The ex-Minister of Justice, a stately Brahmin, an aristocrat of the aristocrats and a splendid type of leader in any country, gathered in his great bungalow a choice company of prominent men and women. Under great electric fans, they sat together on low stools and ate with their fingers a delicious Brahmin meal served on plantain leaves. Why this distinguished honor from a leader of Madras life to a plain American missionary? Because Dr. Clark, as an interpreter of a revered religious leader, brought to India a message of friendship and help for India in religious and social reform, both of which are very dear to the heart of the Justice.

During the meetings a thoroughly orthodox Hindu lecturer came to see Dr. Clark one morning and gave him an interesting leaflet on Christ which he had written. He pointed out in the leaflet a paragraph which was worded so as to destroy Hindu prejudice and attract his orthodox following to Christ. He plans to write a series of such articles.

One of the editors of the *Hindu* was a regular attendant at the lectures. This paper stands third in circulation, but probably first in the number of readers in all India. Though a "Swaraj" organ it published sympathetic accounts of Dr. Clark's lectures every day, thus spreading at least a summary of the message over India. The fact that the orthodox constituency of the lecturer and the patriotic constituency of the *Hindu* were ready to receive such Christian teaching is as significant as the fact that these things were printed.

In the *Madras Mail* the following comment by O. Kandaswamy Chetty appeared:—

> "It has been said that one of the tests of a true religion is its influence on society, and that a religion, like a tree, should be judged by its fruits in the social life of its followers. Jesus was a social reformer if ever there was one; but he was a great deal more—a religious teacher. His social reform had its roots in religion, from which it derived its nutriment and sprang up and spread its branches far and wide, affording shelter and nourishment to a thousand forms of life. There was a spiritual background in Him from which His social life and activities radiated in all their beneficent glory. Workers in the field of social reform and social service who, not content with making a name for themselves or obtaining an advantage for their party, yearn for a moral purification and spiritual fortification for their tasks, will do well to avail themselves of this course of lectures."

One keen lawyer who presided over the second lecture said that he thought that the religion of India would always concern itself primarily with a man's own personal salvation. After the last lecture he came to Dr. Clark and said with great earnestness, "If we in India are to be successful in our social reform, our efforts must have behind them the power of religion." His own impulses of social reform are sending this man to the religion of Jesus, in which human brotherhood is enthroned in the very heart of God.

Jesus has the key to the future of India, as He has to the future of America, and India's leaders are turning eagerly to Him. There is growing interest and appreciation among all classes of Indians in the message of Jesus and a desire to receive and use the help He offers. The experience of Stanley Jones in his Round Table Conferences is repeated wherever earnest Christian and responsive Hindu gather, and there is growing steadily a mutual helpfulness in their endeavor to meet India's needs.

A TIP FROM AFRICA

It is not often that America feels that she can learn from Africa, but there are times when she can profit by doing so. An instance of this is found in a letter from a missionary to his aunt in Iowa and her reply.

'om the Missionary in Africa **November 13**

"I take it for granted that the main thing you ant in these letters is to hear of things that are it of the ordinary in your experience, so I will tell ou about a Zulu concert that we went to awhile ago. suppose you wonder how these people can get up ncerts, but they do, and good ones, too. Their aim not music, but money, so first of all it is necessary at there be some worthy object. In this case it as to get money to buy clothes for the children a neighboring outstation, so that they could attend e school which has just been started there. The eople of that community are very poor, and the eople of Umsunduze were going to help them out. calfskin apron is sufficient for a boy when he is nding cattle on the veldt, but in a schoolroom it is different matter. As it is, the clothes are very mple—just a one-piece dress for the girls, a shirt id trousers for the big boys, and a denim shirt that aches almost to the ankles for the little boys.

"On the night of the concert, which had been nounced in church and school here at Umsunduze, e people began to arrive at the church as early s seven o'clock, although the music was not to start ntil nine o'clock. A very large crowd had gathered t nine. The first thing they did was to elect a hairman, who happened to be one of the deacons f the church and highly respected in the commuity. He took his place with the secretary of the urch at a table up front. Ringing a large bell, e announced that the concert would begin. After moment or two of dead silence a man went up to e front and whispered in the secretary's ear, meanhile laying some money on the table. The secreary arose and announced that Mr. Ncgobo had ofered a tickey (3 cents) to hear the boys from the hool sing. Then the boys filed to the front and ng their song. Then some one offered a penny to ear the teacher sing. In the middle of his song me one offered tuppence if he would sit down and eep his mouth closed. Another offered a tickey if e would finish his song, so he did. No one in the udience was exempt. If any one offered anything t all to have any one do anything, the victim had do it, or else offer more money to hear some one se. If he had no money, there was no way out. f he did not know how to sing, he had to learn beween the time he left his seat and the time he arived at the front of the room. It sounds rather ke a farce, but the people took it seriously, and it as surprising how many nice songs were sung. Of ourse, the school children were prepared and had arned new songs for the occasion, but many of the lder people did very nicely, too.

"After this had been going on for awhile the hairman rang his bell violently, in the middle of a song, and announced that three people in the middle of the room were making a disturbance which prevented others from hearing. He then fined them each tuppence. Two of them had no money, so they were promptly escorted to the door, and had to stay outside for half an hour. One of the favorite tricks of the people who were buying their music by the piece, as it were, was to bid a large sum—sixpence, perhaps—to hear three or four people sing together who had never done so before. Of course, that occasionally resulted in pitiful attempts at music, but sometimes they did quite well.

"Outside, some of the women were making tea in an old kerosene tin. A cup of tea and a slice of bread could be had for a penny, and this money was turned in to the fund also. When the concert broke up, after twelve, they had collected a little over a pound—which is considerable when you consider how poor the people are. They had a lot of fun while they were collecting the money, penny by penny, and at the same time made it possible for four or five kiddies to go to school who would not have had the chance otherwise."

The Reply from the Aunt in Iowa **March 8**

"Perhaps you will be interested to hear about the entertainment that the Guild put on Tuesday night, *patterned after the way they conduct concerts in Africa.* First, we had supper, and such a supper—and such variety. They had more cake than they have had for a long time. There was a plate of very fine looking black chocolate cake, but it went the other way from where I was sitting. Then there was some sunshine cake; some angel food with black walnuts, and the most delicious white cake with caramel icing. There was a large crowd and some people had several pieces, forgetting that there wasn't enough for every one to have a piece of each kind. However, there aren't very many like that and most people share with others.

"After the dishes were washed, as President of the Guild I called the meeting to order and read a letter of thanks from our past vice-president for flowers sent when she was ill. Then I turned the meeting over to the program committee. They appointed a chairman of the meeting, and a secretary, who went to a table fixed for them. I had taken a large dinner bell over and with it the meeting was called to order. The chairman said a few words and told a little story about an old colored preacher who said that three books were necessary—the Bible, the hymn book, and the pocketbook. She said she hoped we had not forgotten the latter.

"After a few moments Mrs. A whispered to the secretary that she would give 7 cents to have the children do something. The children then put on a

very pretty little playlet that lasted fifteen or twenty minutes. Then Mrs. B went up and said she would give 10 cents to hear Mrs. C sing. Mrs. C started on the first verse of 'Annie Laurie' and one of the girls gave some money to stop her. Miss D then offered some money to hear the kitchen committee perform. The girls did not know what to do, so went up as big as life and said they didn't have anything prepared and they would each pay 10 cents to get out of doing anything. My turn was next, so, as a girl who had said she would speak was not there, I offered a little to hear the chairman make some remarks. She made them. Then some one offered 10 cents to hear Mrs. E sing, but she gave 25 cents to get out of singing.

"The girls were very much afraid the minister might not be there. He had been away to a mission meeting and did not expect to return in time, but it was over earlier than he thought and so he got back in the middle of the program. After he had been there a few minutes, the chairman said she would give 10 cents to hear Dr. F make a speech without any preparation, as she knew he usually needed a long, long time to prepare. He, of course, had to go to the front, and was just starting in when Mrs. F got up and said she would give 25 cents to have him quit talking, as she was tired of hearing him. That amused every one.

"After one or two more had sung or spoken, the chairman said she would tell them why this was put on and read the letter telling of the African concert. Then every one marched around singing the Iowa Corn Song and dropped something in the plate to be sent to the children in South Africa. At the end of the march, a beautiful bouquet of carrots, onion tops, celery, etc., was presented to the two ladies who had put on the play, and the meeting was over.

"When I counted the money we found that we had $12, and this will be recorded at our next meeting and the money sent on to you."

From the Missionary in Africa **June 30**

"The proceeds from the Zulu concert put on in Iowa came the other day and we are using the money to clothe the four little children of a widow who has no source of income. She was just distracted because she had no one to leave them with if she went to Durban to work, and there is no work to be had hereabouts. She needs fifteen shillings a month to support her family. We are giving her our washing and ironing, and with the 48 shillings sent by my aunt, she will get along nicely for a few months, and we hope something will turn up for her next year. My aunt has written several times that different people have commented favorably on the novel entertainment and the painless way of extracting money from their pockets."

COUNTRY FOLKS AT HOME, BULGARIA

FOLK HIGH SCHOOLS FOR BULGARIA

BY EDWARD BELL HASKELL

WHY Folk High Schools for Bulgaria? What are they? What will they accomplish?

The Folk High School has been tried out in Denmark[1] for fifty years. Children there, as in many other countries, are compelled by law to attend school till the age of fourteen. The great majority of peasant children then go to work. But when they reach the age of twenty-one or twenty-two many of them feel the need of more education. The Folk High Schools invite them to study during the five months from November to March, when farm work is slack. General culture is the aim of these schools, not agriculture; that is taught in technical schools. The pupils, mature and eager, make far more rapid progress than ordinary pupils, and there is practically no problem of discipline.

The culture thus diffused has qualified the peasants, who form fifty-seven per cent of the population

[1] See "The Folk High Schools of Denmark and the Development of a Farming Community," by Lund, Bergtrup and Manniche. Oxford Press, London.

BULGARIAN THRESHING SCENE

f Denmark, to rule that country with remarkable uccess. They are anti-militaristic and progressive, nd have achieved a high average of well-being for heir nation.

When the peasant majority secured control of Bulgaria in 1920 it was unable to run the govern- nent successfully because it lacked the intelligence nd honesty of the Danish peasantry. This lack of ntelligence makes the lives of the peasants drab nd irksome, makes it easy to incite them to wars. This is true of every Balkan state and in every one easant farmers form a major part of the popula- ion; in Bulgaria that part is eighty per cent.

Mrs. Haskell has been increasingly impressed vith the fact that the ignorant, untrained mass of easant women is a great incubus on Balkan prog- ess. The people do not realize the importance of ducating their daughters; do not know that the un- anitary, unpleasant, uncomfortable way in which hey themselves live would be changed if their women vere intelligent.

The remedy for this state of things would be a ype of school which would train peasant girls and oung women in the arts of home-making and child- raining. Mrs. Haskell and I have come to feel that his training can best be done as a part of the wider Folk High School system which would uplift the whole peasantry.

I asked Dr. D. Katzareff, Professor of Pedagogy in Sofia University, whether Bulgarians could originate and support a Folk High School system for themselves. He replied that the Danish schools were started by private initiative and were subsidized by the government *after their value had been proven.* In view of Bulgaria's poverty and ignorance of the benefits to be secured, he felt that the initiative must come from without. He thought that the establishment of a working model would lead the government to subsidize similar schools after a few years. Other Balkan states would copy the system and the whole movement would be a great contribution to the demilitarization and transformation of the Peninsula.

If we had the means, my wife and I would establish a school in the center of a village district. We would house the young women in model farmhouses with stone foundations, walls of timber framework filled in with sundried brick and plastered inside and out, and roofs of flat red tiles. The men could be in a dormitory with its own kitchen and dining room. A building for offices, classrooms, assembly hall, could at the outset accommodate the kindergarten, clinic and day-nursery used in demon-

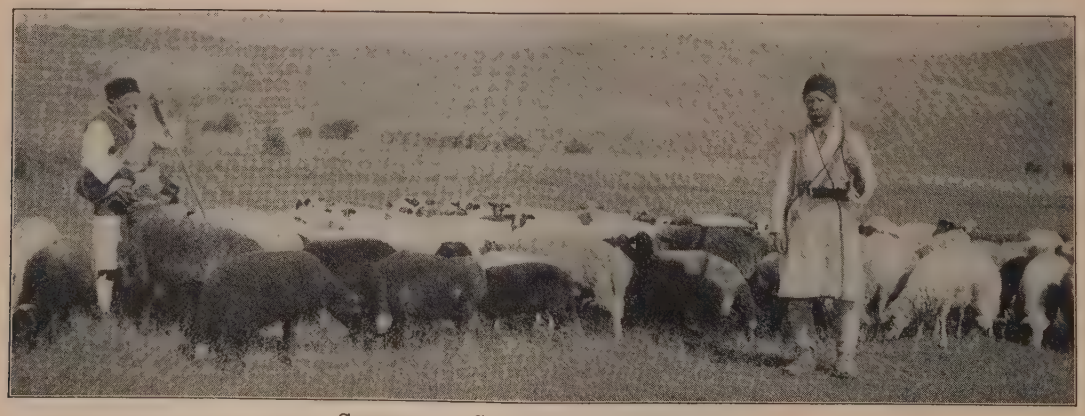
BULGARIAN GIRLS REAPING IN THE FIELDS

A Farmyard Scene Near Sofia, Bulgaria

stration work by the mothercraft and child-training department. Mrs. Haskell could teach these subjects as she has already taught them in the Girls' School, Samokov; she could supervise the day-nursery. Miss Elizabeth Clarke, founder of the model kindergarten and kindergarten training school in Sofia, is willing to leave that in other hands and start a kindergarten in a village to demonstrate its child-training methods to the peasant girls. I could teach ethics and sociology and care for the administration and the accounts. An important asset would be our knowledge of the Bulgarian language and people and their confidence in us. Some English Quaker ladies who were feeding refugees in Bulgaria last winter were quite enthusiastic about our scheme and held out hopes that they might send from England and support a health worker or two. Recent graduates from Samokov, our former pupils, and some trained pedagogues have asked the privilege of a share in the new venture.

What would be the cost of this model school in dollars and cents? The model farmhouses, sanitary and comfortable, could be built for slightly under $400, as was shown by the experience of an Englishman who built a model village for refugees, and that would be within the means of the average peasant. On this basis accommodation for thirty girls would cost about $2,000. The men's dormitory would cost $1,600 for thirty inmates. The main building should cost under $10,000. At first two or three roomy cottages, costing perhaps $600 each, could house the married teachers. Adding $5,000 for outbuildings, equipment, etc., gives us a total of slightly over $20,000 for a plant for thirty men and thirty women. Bulgarian friends assure us that we could count on the land as a gift from some village anxious to secure the location of the school in its territory. A fund of $20,000 would pay Bulgarian teachers and support the school for five years till its value should be demonstrated and friends raised up for it. Despite their poverty, our peasant pupils should pay at least their living expenses.

This would not be our first experiment. I cooperated with Dr. J. H. House in establishing at Salonica, Greece, the Thessalonica Agricultural and Industrial Institute on the lines of Hampton Institute in Virginia. It now owns 150 acres, has a considerable endowment, and about eighty pupils. I believe I have now hit on a combination for Bulgaria that will be more useful than any I have tried before.



Sheep and Shepherds of Bulgaria

A Village Family in Bulgaria

Ewing Galloway.

YOUNG BULGARIAN PEASANT WOMAN

Ewing Galloway.

BULGARIAN MOUNTAIN GIRL IN COSTUME

THE RIVER PRINCESS

An Ovimbundu Folk-Story

By LAURETTA A. DIBBLE, Dondi, West Africa

THE king wished to marry so he sent to another country to arrange for his marriage with the daughter of another king. He had never seen the princess but he heard she was very lovely. When all was arranged he sent an escort to bring her to his home. Now, as is customary, the bride brought her own servant with her. This servant was really a slave. She did not care at all for the princess whom she served. When her mistress bade her get ready to accompany her to the new home she did not want to go at all, but she had to obey, for to disobey would undoubtedly cost her her life.

While they were on their journey to the bridegroom's home, they had to cross many rivers. When they came to the last one and stopped there to bathe and put on the bridal attire, the slave had an evil thought, and she quickly pushed the princess into the river, where she disappeared from sight. Then the wicked slave adorned herself in the bridal garments and went back to the escort and said, "I am ready. Take me to the king. My slave had a great longing for our country. I had mercy on her and permitted her to return." And so the escort, not realizing the difference, did as they were bid. When they arrived at the king's home he welcomed her with a royal welcome, for he thought she was the princess.

The princess had a little child whom she had taken as her own little girl to love and care for, and the little girl missed her dear mother, but dared not mention this, for the slave who was now the wife of the king would beat her if she even spoke the name. The slave was cruel to her and set her to work at the hardest tasks. The little girl was very sad and very thin. One day, just at sunset, the slave-queen sent Mandeka, for that was the little girl's name, down to the river to draw water. Her heart was heavy with longing for the princess, who had been a kind mother to her, and when she reached the bank of the river she sat down and began to cry and call for her to come back to her.

Now what do you think happened? Yes, the princess heard her cry and softly chanted from the water, "My child, and is it you, Mandeka, is it you indeed? If it is, sing like this, 'Mbui mbui'" (This is the sound water makes when poured into the huge gourd water-carriers).

"Yes, mother, it is I. Mbui, mbui," the child chanted in reply.

"Go, my child, Mandeka, the sun has set; it is late."

"Ah, Mother, I am hungry, hungry!"

"Go, my child, to the herd of my brother and you will get milk to drink."

"But, Mother, the cows are big and strong. I am afraid of them."

"Then, my child, go to the sheep; they will give milk."

"But they, too, are big and strong. I am afraid of them."

"Then, my child, go to the goats; they will give you milk."

"But they, too, are big and strong. I am afraid of them."

Then the princess came out of the water and fed and clothed and comforted little Mandeka. When she had sent the child, warmed and comforted, back to the village, she again disappeared in the river.

Alas! when the child arrived in the village the slave-queen called her to her and asked where she had gotten her clothes. When the little Mandeka replied, "Mother gave them to me," the woman was very angry and said, "Where is your mother?" And she did not believe her when she said, "In the river," and took all her clothes away from her.

Every day the ugly, unkind slave-queen treated Mandeka as she did before, but every evening the child was fed and comforted at the river by the gentle princess.

One day an old woman was near the stream just at sunset and she heard little Mandeka sing, "Mbui, mbui," and then she saw the princess come out of the water to feed and dress and comfort the little girl. Now because she was an old, old woman, and therefore very wise, she knew just what must have happened, so she hurried to the king as fast as she could and told him that his princess was in the river and that the woman who had come to him was not his rightful bride.

The next evening at sunset the king sent some of his servants out to see if the old woman's tale was true, and if so, to bring his rightful bride back with them. When they reached the river they hid themselves, and when they saw Mandeka come they listened carefully; and when they heard the child sing, "Mbui, mbui," they were astonished as they saw the princess come out of the water, for they had not believed the story of the old woman. They rushed down to the river and caught the princess before she could go back into the water. They said they had come to take her to the king, but she said, "Oh, let me stay in the water, where I have been. I do not care to go to the king now." The escort assured her she must go, and Mandeka begged her not to leave her again, so she finally went with them to the king. When she arrived the king knew at once she must be the princess whom he was to have married, for she was very lovely indeed. There was a great feast and the beautiful princess became the queen.

And the slave, what became of her? She was thrown into the river and never seen again.

Is the story true? Find Mandeka and she will tell you it is true.

THE CRETE PLAN

By SECRETARY PATTON

THE Congregational Church of Crete, Neb., of which Rev. Harold Cooper is the pastor, is rolling up a record for benevolence which is attracting the attention not only of the other churches of the state, but of the denomination at large. This church of 363 members, nearly all persons of moderate means, last year paid its apportionment in full on the first day of each month, and it has maintained the same practice since the beginning of the present pastorate in 1924. This means $1,500 a year. In addition, last year the church gave over $7,000 to Doane College, and this year expects to do even better by that institution. These generous-minded people have also undertaken to start a building for a church in the Madura Mission of the American Board.

This plan of paying the apportionment in full on the first day of every month is being called in Nebraska circles "The Crete Plan," and we commend it most heartily for the consideration of other churches. If the monthly payment plan is not considered feasible, and we can readily understand that it would not so be considered in many churches, is it too much to expect that every church will adopt the suggestion of the Commission on Missions and make quarterly payments? The quarterly idea is making steady progress in a good many of the states. Let us hope that either it or the Crete Plan may become universal throughout the denomination.

NEW FRIENDSHIP WITH MEXICO

By BREWER EDDY

TAKE one Dwight Morrow, a man of power and a friendly, just spirit as well; add one of Will Rogers' humorous journeys, enough to break down every barrier of suspicion; stir in a wonderfully dramatic visit from Lindy; last of all, add the unique contribution of the Friendship Bags; mix well, and you have a new friendship with Mexico.

Does "Friendship Bag" mean anything to the reader? Children in all our states filled these handsome bags, embossed in colors, with selected articles for the boys and girls in the public schools of Mexico. Imagine the pleasure of *our* boys and girls when taken by their parents to the shops to purchase boxes of crayons, historic pictures, stamp collections, cut-outs for little people, jackknives—all sorts of things dear to the hearts of boys and girls.

During the spring and summer these bags were sent in by Sunday school classes, public schools, groups of children in synagogues and parochial schools, Red Cross Chapters, Boy Scouts, Girl Scouts, Girl Reserves, Endeavor Societies, Epworth Leagues, Y. M. C. A. and Y. W. C. A. groups, and children in thousands of homes. This has been one of the most perfect projects that could have been planned to win the sympathy of our children for the children of Mexico.

At the receiving end in Mexico the presentation of the bags was a most dramatic occasion. In September, when the 118th anniversary of Mexico's Declaration of Independence was celebrated in the great Stadium in Mexico City, 65,000 people saw a procession of 3,500 children march up to receive the bags as representatives of the schools that were to have similar services of distribution during the autumn months. A study of the photographs taken on this occasion impresses one greatly; a picture of bales and boxes heaped high, ready to receive 26,000 bags filled by American children, stirs the imagination. The Mexican Government, through its Department of Education, did its utmost to allot the bags to the 15,000 primary schools throughout Mexico, so that two bags have been sent to nearly every school. They have been objects of competition and have been assigned to boys and girls who have stood highest in conduct and scholarship in their respective schools.

Reports of the effect of these gifts upon the children, the teachers, and the officials in Mexico are most enthusiastic. The direct results of this project up to date have been:—

1. The establishing in Mexico of a Mexican Committee on World Friendship Among Children.

2. The organizing in every State of the Republic of Mexico of a Committee on World Friendship Among Children. Early in November eight states were already organized.

3. The writing into the curriculum of the public schools in Mexico of a course in World Friendship. A letter from Mexico states that never in its history has there been such an attitude of friendliness and good will toward the United States.

Suggestions as to missionary methods are not far to seek in this story. International good will and friendship are legitimate by-products of missionary effort. Anything we can do that would win approval and coöperation in any one of the lands that are now our mission fields would be a step in the right direction. More of these projects would stimulate a missionary spirit as well as the spirit of international friendship in our children. There is great educational value in the coöperation of many denominations in such significant efforts.

APPORTIONMENT RECEIPTS FOR TEN MONTHS
JANUARY-OCTOBER

By CHARLES C. MERRILL, Secretary of Promotion

THROUGH our failure to notify Dr. Merrill of the putting forward of our date of printing, his financial statement came too late to be inserted in the December *Missionary Herald.* It is of such importance, however, that we feel that it should appear, even though a month late. We have expressed our regrets to Dr. Merrill, as we now do to those readers who have been watching for these returns. They will be printed regularly after this month. The next statement from Dr. Merrill will appear in the March number of the *Herald;* after that, in June, September and December, 1929.—Editor.

	1928		*1927*		*Gain*	*Loss*
American Board		$661,449		$704,387		$42,938
Home Boards						
A.M.A.	$135,285		$130,918		$4,367	
Ext. Bds.	198,913		201,570			$2,657
Min. Bds.	60,331*		78,510†			18,179
Ed. and Found.	76,691		91,272			14,581
		$471,220		$502,270		$31,050‡
State Conferences and Home Missionary Societies		$383,874		$341,373	$42,501	
Totals		$1,516,543		$1,548,030	$42,501	$73,988
Loss						$31,487

* Includes $2,966 reported by five states for 1928, used by their own Boards for Ministerial Relief.
† Includes $3,260 reported by five states for 1927, used by their own Boards for Ministerial Relief.
‡ Is the net loss for the Home Boards, the figure in the preceding column under "Gain" being subtracted.

APPORTIONMENT RECEIPTS FOR SEPTEMBER AND OCTOBER, 1928

American Board, $83,457, Loss $24,400; Home Boards, $86,981, Loss $13,758; (A. M. A. Loss $984; Ext. Bds. Loss $1,220; Min. Bds. Loss $9,544; Ed. and Found. Loss $2,010); State Conferences, $90,364, Loss $7,182. Total, $260,802, Loss $45,340.

Acknowledgment will once more be made of the full coöperation of Assistant Treasurers Frank F. Moore and Harold B. Belcher of the Home Boards and the American Board, respectively, and of twenty state offices, in furnishing the figures from time to time which make the tabulation possible. Since this acknowledgment has been given in every preceding tabulation and the source of the figures and my appreciation of this coöperation must now be pretty well known, I will hereafter omit this particular paragraph.

During the last two months the American Missionary Association has received $39,041.05 for the relief of the emergency in their Porto Rico work occasioned by the hurricane in September, and the Church Extension Boards have received $13,302.01 for the relief of the emergency in their Florida work occasioned by the same hurricane. Perhaps the contributions of the churches for relief purposes have affected the contributions to the regular work.

This is the time in the year when, more than at any other time, we can see, if we will, the amazing situation occasioned by the slowness with which the churches make their remittances. Ten months of the year have now gone, and less than one-half of the contributions are in, if the standard of 1927 is maintained.

Comparing this statement with the one made a year ago at this time, the net loss for the same period last year was $80,369, against a loss of $31,487 this year. Moreover, if the receipts during the last two months, namely, September and October, be compared, we find that last year the loss was $76,812, while this year it is $45,340.

This means that the curve downward is not as sharp as it was a year ago. *But there ought to be no curve downward.* One of our sister denominations closed its fiscal year for all its Boards October 31. As the year waned, it became evident that the Church faced a probable shortage of a million dollars in benevolent receipts, but during the closing weeks and days of the year there was a marvelous rally, and the shortage was prevented.

"The last days of October brought thrilling experiences at the office of the central World Service treasury. Messengers kept coming, Christmas fashion, with bundles and bundles of registered letters and special deliveries and air mail letters, all bearing the coöperation of

missionary-hearted Methodists. Telegraph messengers came again and again all day long, sometimes two or three at a time. There were messages from every section of the country. Many of them made us cry as we read their signs of devotion and genuine self-sacrifice. The mechanics and the distractions of church organization and mere quotas dropped out of sight as we saw people sending their help in the name of Jesus and to make His name more widely known throughout the world. You and all of us are very glad to have had a share in what happened in October. Our Church happily faces the future with prophetic spirit on November 1, 1928."

Shall not we Congregationalists give ourselves the delight of a similar experience between now and January 10, 1929?

KANSAS WOMEN'S ANNUAL MEETING

By MRS. C. E. GREEF

MISS GRACE TOWNER of Adana, Turkey, a Kansas girl of whom the churches are proud, addressed the third annual meeting of the Congregational Women's Missionary Society of Kansas, held at Eureka, October 31 to November 1. Supt. John B. Gonzales expressed his appreciation of the state conference and made forward-looking suggestions. The writer represented the Commission on Missions. The Eureka Church choir rendered splendid music, adding much to the pleasure of the audiences.

Preceding the meeting an all-day officers' conference was held, with a fifty per cent attendance; it proved most profitable and those present were kept busy planning for the future. As Mrs. John B. Gonzales, President, and Mrs. W. C. B. Herron, Corresponding Secretary, have the loyal and intelligent coöperation of the Kansas women, a most efficient organization has been developed.

Special mention should be made of the Prayer Guild to be under the direction of Mrs. Lemuel Kilby of Wichita. The Thankoffering in charge of Mrs. T. K. Bosworth of Seneca is becoming firmly established as a part of the program of the whole church. More and more it is a real Thankoffering—above and beyond the church apportionment. Thankofferings not applied on apportionment for the past year are:—

W. B. M. I. annuity fund, 1927	$916.34
Rio Grande fund, spring of 1928	731.80
Schauffler	343.95

Kansas sent forty-eight subscriptions to the "*Herald* Shower" and greatly enjoyed doing it.

FINAL RETURNS FROM THE HERALD SHOWER

THE following is a list of subscriptions to the *Missionary Herald* arranged by states, resulting from the effort of Mrs. Greef and Mrs. Gibbons to present to the Annual Meeting at Bridgeport some tangible evidence of the loyalty of the women to the new American Board. This list is as accurate as we can make it. It should be understood, however, that in not a few cases the states have done better than is indicated in the column "Women's Drive." We should say also that the "C. M." or Corporate Membership column by no means reveals what the Corporate Members of the Board are doing for the magazine.

		Total number received to date, Nov. 19, 1928	
	Quota	*Women's Drive*	*C. M. Drive*
Alabama	10	9	
Arizona	10	14	
California	100	123	7
Colorado		25	
Connecticut		111	12
Florida	10	14	
Georgia	10	6	7
Idaho	8	8	
Illinois	100	113	10
Indiana	25	12	
Iowa	150	184	1
Kansas	42	44	2
Maine		39	2
Massachusetts		97	42
Michigan	75	23	10
Minnesota	66	99	10
Missouri		7	2
Montana		23	
Nebraska	50	51	2
New Hampshire		34	4
New Jersey	25	62	2
New York	150	109	11
North Carolina	10	14	
North Dakota	10	16	3
Ohio	100	117	11
Oklahoma	25	40	
Oregon		9	1
Rhode Island	20	37	
Southern California		included in No. Cal.	
South Dakota		4	
Vermont	50	53	
Washington	25	37	2
Wisconsin	100	168	
Texas		2	
Kentucky		6	
Washington, D. C.		2	
		1,712	141
		141	
TOTAL NUMBER NEW SUBSCRIPTIONS		1,853	

WANTED: NEW MISSIONARIES!

THE Board is always in need of money, and this is generally known throughout the land. We wonder, however, if it is well known that the Board is constantly calling for missionary recruits. A list of urgent calls for various kinds of service in 1929 has been printed by the Board for special use among students. This can be secured through our Home Department at Board headquarters. It seems wise, however, to print the list also in *The Missionary Herald,* so as to reach a more general public. Truly the harvest is plenteous, but laborers of the right sort are few.

Many of you who read this may know of young men and women who would fit admirably into some of the positions named in the list. Kindly pass the word along that detailed information can be secured through our Candidate Secretaries, Rev. William H. McCance and Miss Carolyn D. Smiley, both of 14 Beacon Street, Boston, Mass. The list is as follows:—

GENERAL (Religious and Social Workers)—Men

1 Adana, Turkey
1 Marathi Mission, India
2 Japan
2 Philippines
2 China
1 Bulgaria

GENERAL (Religious and Social Workers)—Women

1 Ingtai, China
1 Diongloh, China

SOCIAL SETTLEMENT WORKERS—Women

1 Marathi Mission, India
2 Japan

TEACHERS—Men (College Degree or Equivalent)

1 Doshisha, Japan
1 Merzifoun, Turkey
3 American College, Salonica, Greece
2 International College, Smyrna, Turkey
1 Angola (colored)
1 Bailundo, Africa

TEACHERS—Women (College Degree or Equivalent)

1 Academic School, Inanda Seminary, Africa
1 Ahmednagar, India
1 Rahuri, India
1 Athens, Greece (Turkey)
1 Gedik Pasha, Turkey
2 Micronesia
1 Cagayan, Philippines
1 Grade Teacher, Sofia, Bulgaria
1 Missionaries' Children, West Central Africa
1 Doshisha, Japan
1 Kobe College, Japan

TEACHERS—THREE YEAR TERM—Men (College Degree or Equivalent)

1 Tarsus, Turkey
1 Tunghsien, China

TEACHER—THREE YEAR TERM—Woman (College Degree or Equivalent)

1 Kobe College, Japan

PHYSICIANS AND SURGEONS—Men

1 Mt. Silinda, Africa
1 Bailundo, West Central Africa
1 Micronesia
1 Cagayan, Philippines
1 Angola, Africa (colored)
1 Shaowu, China
1 Tunghsien, China

PHYSICIANS—Women

1 Ahmednagar, India

NURSES

1 Madura, India
1 Aintab, Turkey
1 Caesarea, Turkey
1 Sachikela, Africa
1 Mt. Silinda, Africa
1 Foochow, China
1 Taiku, China

AGRICULTURIST (College Degree or Equivalent)

1 Adams, South Africa

SOCIAL SETTLEMENT WORKERS—Men

1 Sholapur, India
1 Adana, Turkey

HOSPITAL MANAGER—Man

1 Fenchow, China

OFFICE SECRETARY—Woman

1 Peking, China

DOMESTIC SCIENCE (College Degree Preferred)

1 Adams, South Africa
1 Adana, Turkey
2 Inanda Seminary, Africa
1 Doshisha, Japan

KINDERGARTEN (Certificate required)

1 Madura, India
1 Kobe, Japan

THE BOOKSHELF

THE POET-SAINTS OF MAHARASHTRA

Justin E. Abbott, D.D., a former member of the Marathi Mission of the American Board, has been producing a series of translations from original Marathi sources. Some time ago we gave notice of his first book, *Life of Bhanudas*. We have on our desk his second, third and fourth books, *Life of Eknath, Bhikshugita,* and *Dasopant Digambar*. His fifth volume, *Bahinabai,* is now on the press. We believe, too, that he has started preparation upon two more volumes, *A Garland of Hindu Prayers* and *Life of Tukaram.*

The meaning of Maha-rashtra is The Great Nation, the ancient name of the people speaking the Marathi language, and of a territory now included in the Bombay Presidency.

According to Dr. Abbott, Marathi literature has its distinguished beginning in the 13th century in the Commentary on the Bhagavadgita by Dnyaneshvar, A.D. 1290. From Dnyaneshvar to the beginning of the 19th century the names of 700 authors are known, and their 2,300 works. Only a small proportion of these have been printed.

The authors of Marathi literature were pious men and religious teachers, who were known as *sants* or *sadhus,* saints. Hence the name of the Series: the *Poet-Saints of Maharashtra.*

With the exception of the verses of the very popular poet, Tukaram, no extensive translations of this literature have ever been made. The present series, therefore, makes available to those interested in the religious thought of India a glimpse (for it is only a glimpse) into her Marathi religious literature. Scholars, the world over, have taken an interest in India's Sanskrit literature, but Marathi literature in its old and classic forms, though worthy of study, has been neglected.

The ignorance of even missionaries of the real religious thinking of the people amongst whom they work is all too often noticeable. There is, of course, plenty of surface knowledge, but not that deeper knowledge which can come only from familiarity with the literature. Probably this is due to the fact that missionaries, as well as others resident in India, have not the time to master the old Marathi poetry. Translations of this nature ought to be of great service to those who work in the Marathi field, as well as to students of religion in general. It is good to have some one like Dr. Abbott, who can devote his time and means to drawing out the thought from these old books which so many have not time or ability to read.

Bhikshugita, the third volume in the series, is the story of a converted miser. It is a translation of the twenty-third chapter of the *Eknathi Bhagavata. Dasopant Digambar* is the story, chiefly, of a boy in distress, about to be deprived of his Brahmanhood by a Muhammadan king. God, in answer to many prayers, takes the form of a Mahar (low caste) messenger, brings the needed ransom money, and frees the boy.

For copies of these translations and for further word regarding them, we would recommend that our readers write to Dr. Abbott himself. His address is 120 Hobart Avenue, Summit, N. J. For the people in India these books can be secured at the Scottish Mission Industries Company, Ltd., East Street, Poona. Each volume costs $1.25.

"THE WAY OF UMÉ"[1]

Feudal Japan has disappeared forever. But the heroes of those days and the spirit which they bred hold a glamour that cannot be dimmed. The warrior class, or samurai, giving absolute allegiance to daimyo overlord and to sovereign, were the leaders in arms, in learning and in the patriotic virtues. Honor was dearer to them than life. Holding true to their code, they embodied *Bushido,* spirit of honor, of which their poets sing. In the midst of changed and hurrying life today, Japan has adapted customs and ideas to the demands of the modern world. Yet the old "soul of Japan" still lives somewhere in the breast of every true child of the Island Empire. It is a spirit which many of our writers have tried, and failed, to interpret truly.

Somewhere Miss Sawyer has caught the gleam in her lovely little tale, "The Way of Umé," a portrayal of the life of a samurai girl. Dr. Griffis, in his introduction, wrote: "I can bear witness to the truth underlying her fiction. The faithful depicting of details reminds me of a painting by Teniers or Jan Steen. . . . Umé furnishes one type of character in the inner life of the Japanese as fiction; yet behind the fiction is imperishable, indestructible truth." It is this faithful realism which interprets, where others have failed, that spirit of a bygone age.

For two hundred years the Shoguns, having usurped the imperial flower, had ruled Japan. In 1868, daimyo and samurai factions, loyal to the Imperial Family, succeeded, after desperate fighting, in overthrowing the Shogun and reinstating the Emperor. Subsequently the feudal system, with all its special privileges and rights for lords and warriors and the rest, was voluntarily given up by them—a deep form of loyalty that speaks for their code. "Such a renunciation, a veritable revolution, yet accomplished without the shedding of a drop of blood, has virtually never been paralleled in world history."

[1] *The Way of Umé.* By Miss Edith A. Sawyer. New York: William Edwin Rudge. Price, $2.00.

It is from such a time and setting that Miss Sawyer draws her pictures—the home of a samurai; father and daughter, master and servant, husband and wife, in their relationships; the beauty of the Japanese garden around which the home life centers; the flowering plum, from which Umé has received her name; and the nightingale's song, symbol of young love. As the story unfolds one feels the weight of custom, tradition and code of honor. The desperate obligation is placed on a son to revenge, at all cost to himself, his father's death. Duty and honor are placed above life, as the daughter and young wife follows her suffering husband through hardship and danger. There are illuminating touches —a daimyo procession along the Tokaido toward the Capitol; temple life; simple villagers. A final scene rises to the heights of a great forgiveness. The samurai wife convinces her husband at the moment when he may at last take the life of his father's slayer, that mercy fulfils the obligation more nobly than revenge. The loyalty, courage, self-sacrifice and nobility of a samurai girl—such is the embodiment of *Bushido*—and "The Way of Umé."

HELEN D. CHANDLER.

"SONS OF AFRICA"[1]

Those who have had the good fortune of reading for several years *The International Review of Missions* have become not only familiar with Miss Gollock's name, but also with her writings.

Miss Gollock is peculiarly well fitted to write upon any missionary theme. We do not know of any English woman better informed in the fields of race relations and of Christian missions. Through years of study, including personal observation, she knows Africa as few writers do.

She gives us here a unique collection of biographies of outstanding Negro Africans, including kings and chiefs of pre-modern times, characters of the early 19th century, when Africa was coming to know the West, and recently living Christian leaders.

The first eleven chapters are devoted to great African leaders developed in all parts of Africa, particularly from the Sahara Desert south to the Cape of Good Hope: The Great Askia of Timbuktu; Osai Tutu Kwamina, the first King of Ashanti on the Gold Coast; Bishop Crowther of Nigeria; Tshaka, the Napoleon Zulu; Moshesh, the Nation Builder, the founder of that Basuto nation which was constructed in the midst of warring Bantu rivals; Khama the Good, the African generally classed as the finest and most lovable of all the notable chiefs with whom Europeans have had to do; Sir Apolo Kagwa, who became Prime Minister of Uganda; and by no means least, J. E. Kwegyir Aggrey, whose life work influenced three continents. Nor must we forget to mention such men of affairs as Edward Wilmot Blyden, scholar and diplomat; John Mensah Sarbah, lawyer and author; John Tengo Jabavu, editor and patriot; Kanjundu, our old friend, a Chief near Bihe, Angola; and David Livingstone's own servants themselves. The author also mentions certain evangelists, pastors and teachers who have done heroic service in all parts of Africa from Basutoland to Liberia. One chapter is entitled "Among the Prophets"; and another, "Mothers of Men," in which is included Dr. Aggrey's own point of view with regard to African women.

"Here may be seen a little of what Africans have done and therefore can do. Here, too, may be marked the steps which have led Africans to success: patience, industry, courage, resourcefulness. Here once more may be seen worked out in life that Gospel of coöperation which is today more than ever the hope of the races of Africa and of the world."

This book deals almost entirely, as the author says, with completed lives, and does not include in its records the many capable, educated, younger Africans who are now becoming known; young men, for example, who have appeared in the Student Volunteer Movement's book, "Thinking with Africa."

Attached to the book is a map of Africa with names of the people and places mentioned in the book. From our point of view this in itself is worth the price of the book.

[1] *Sons of Africa.* By Georgina A. Gollock. New York: Missionary Education Movement, 150 Fifth Avenue. Price, $1.50.

"A YELLOW NAPOLEON"[1]

This is a romance of West Africa which weaves in the good and the bad, the fetish worship and superstitions of the African, the moral perception and nobility of some of the inhabitants of the west coast of Africa, the stern and yet just dealings of the European administrator, the strength and tact and love of the missionary, and above all, the power of the Gospel to transform human lives and human society. The villain in the case is a half-breed African, son of an Irish army officer. The hero is a missionary; the sweetest angel of them all is a young and beautiful British woman, sister of the British Commissioner, loved by the missionary.

The villain conceives the design of becoming king of all the black men and of helping them drive the hated whites into the sea. Man proposes, but God disposes, and in the end the forces of light prevail. The missionary and the young lady marry, to devote their life together to the fascinating and rewarding work for Christ and civilization in Africa.

The author has a decided gift for this sort of story. We first met him, if we are not mistaken, in Basil Mathews' book, "Torch Bearers of China." He has written "The God of Gold" and "The Whispering Bush." He seems to know his Africa, and to know how to write missionary stories that sustain the interest of the average reader of the day.

[1] *A Yellow Napoleon.* By Arthur E. Southon. New York: Revell. Pp. 253. Price, $1.75.

"LAW OR WAR"[1]

"Law or War," by Lucia Ames Mead, is an able and sane discussion of the whole problem of war, which Mrs. Mead maintains is always "a product of confused thinking." With irresistible logic she takes up, one by one, the well-known arguments and accusations that war is "inevitable" and "part of human nature," and reduces them to empty and outworn platitudes.

After tracing the history of the Peace movements, Mrs. Mead emphasizes the need of a balanced education as the surest method of establishing and maintaining world peace. "The world's greatest catastrophe came in the Christian nations," she says in her preface, "and through the policies and actions of their most highly educated men, but this was due to ignorance or disregard of fundamental facts and principles; a continual disregard of these, by governments and peoples, will involve repeated catastrophes. . . . War is not a natural calamity like the tornado or the earthquake, but an evil for which man is responsible and which it is man's duty to remove."

[1] *Law or War.* By Lucia Ames Mead. Doubleday, Doran & Co., Inc., 1928. Price, $1.75.

Far from being radical in her discussion, Mrs. Mead is strikingly practical. "As it is always a few powerful people in control of a system of government who make wars, a comparatively few can and probably will end war," she maintains. "Almost all peacemakers believe that there must be a minimum of the police type of force, whether for city, state, nation or family of nations, under collective control. What they aim to abolish is the use of national, *rival* military force."

A lucid discussion of the fundamental principles, program, and progress of the League of Nations and the World Court is included in this book. "All unsympathetic and unimaginative men look with suspicion on anything which binds them to a new procedure," she says in this connection. "Every one recalls that two states of our original thirteen were so suspicious in 1789 that they at first refused ratification of the Constitution. When Congress first met it had no quorum. Ten amendments were at once added to satisfy the people. *The Supreme Court,* likewise under suspicion, *met and adjourned for two years* before it was trusted with the first contested case. The League of Nations began under like suspicion."

"Law or War" is a book that every American citizen ought to read.

LETTERS FROM OVERSEAS

Miss Minto of West Africa Writes of Leopoldville Jubilee

"At last our wonderful conference at Leopoldville is over (celebration of starting of missions in Belgian Congo.—Ed.) and the group of nearly two hundred delegates has disbanded and separated. Some, in fact, have already reached their stations by this time, for the separations began two weeks ago today, the closing meeting of the Conference being held on Sunday evening, September 23. For those of us who had the high privilege of being on the steamer *Elisabethville,* leaving Antwerp on the twenty-eighth of August, the discussion of the problems of West Africa began to reach profound depths long before we arrived at the little church in Kinshasa (East Leopoldville), where the real speeches took place. For on the boat were some of the 'big' men of the delegation, as well as many missionaries returning from furlough to Congo, and others coming as delegates from their several fields, or (like Dr. Hollenbeck and myself of Angola) on the way back to them. Decidedly helpful was the background for our discussions formed by the series of lectures given on the history of exploration and Christian occupation of the various West Africa provinces concerned. Dr. Anet of Brussels spoke for the Belgian Congo; Dr. Hollenbeck for Angola; Mr. J. L. Sibley for Liberia; Mr. Banfield for Nigeria and the Gold Coast; Pasteur Maitre for the French Cameroons and French Congo. Mr. Banfield also spoke for all of the British colonies of West Africa, including Sierra Leone. In this way we had an intimate knowledge of the various fields from those familiar with them, and when discussions arose, could appreciate the different phases of the problems presented as we could scarcely have been able to do in any other way.

"I shall not attempt to give here any review of the findings of the Conference. I believe them to be epoch making, for it was a truly great meeting, and the spirit of fellowship and of unity among the widely differing groups represented reflected the earnest desires of all to seek for the mind of Christ and to follow Him. Problems connected with Governments; with land, labor, schools, child welfare; with industrial, evangelistic, medical and women's work, were discussed in departmental groups, and findings brought to the Conference for further thought. The results arrived at through this interchange were probably as complete and as satisfactory as could be expected in so brief a time, and the inspiration received by the contacts made with each other by those interested in the same branch of the work, were among the most helpful of all.

"There was little time for recreation, but the daily afternoon half-hour break in the program for the simple tea served on the lawn behind the church, and the meals at the hotel, together with the more formal social functions—a tea given for the Governor and his staff, and the delightful garden party given by him in return—and one excursion into the French Congo at Brasaville, these furnished opportunity for getting acquainted and really initiating some friendships which we believe will be lasting.

"The Governor was most gracious in his invitation to the garden party on the lovely spacious lawns of the Government House at Leopoldville, some six miles down the river from Kinshasa. A steamer was chartered for our passage down the Congo, a beautiful trip, and a special train provided for our return, all at government expense. In every way possible the Belgian Government has contributed to our comfort and shown every courtesy. King Albert sent greetings to the Jubilee. Only the first day out from Antwerp, the *Elisabethville* met the *Antwerpville* with the King and Queen on board, returning from their recent visit here in the Congo. Our group of missionaries sent them a greeting by radio, and received an answering greeting from their Majesties. We also were able to see them standing with the captain on the forward upper deck as we passed, waving a response to the enthusiastic cheering and waving from our boat.

"The day we went across the Congo by steamer to Brasaville, the French Government provided motor cars for our whole party, to take us out to the Swedish Industrial Mission, and sent also an escort. This mission is situated on the bluff above Stanley Rapids, and after visiting the buildings, we gathered on the hillside above the beautiful panorama of hills, forests, and the swirling, tossing waters of the rapids, for a short service, and to hear Mr. Joseph Clark, the oldest missionary present, tell of the time when he first came to that spot, and was captured by the native king, with no possibility of sending for help to Stanley's camp, just across the rapids; of the dance around him and his companions of the wild men, brandishing their spears and shouting out, 'Kill them! Kill them!' That they were finally permitted to leave seemed truly only explained by God's care over them, and to Him they gave their praise."

Rev. Elmer W. Galt Compares Condition of Christian and Other Religious Institutions of Fenchow Field

"With Mr. Timothy Ch'eng, field supervisor of religious education work, I have now been out from Fenchow for ten days on a long mountain trail trip through northern Shensi visiting churches, as Dr. Watts O. Pye used to do. We expect to be on this trip for a full month yet. Then I hope to take some shorter trips near Fenchow.

"We are meeting small groups of the faithful ones in the preaching centers. A large majority of church members have been too timid and cold, since the anti-religious propaganda struck the province with such force a year ago, to enter the meeting-house doors.

"Discouraging as the situation is, there is yet plain evidence that the Christian church fared better, on the whole, than other religious institutions. Just this morning we have visited the premises of a Buddhist temple that was in a flourishing condition previous to a year ago, with many groups of images and elaborate decorations in excellent repair. But student factions, under stress of propaganda, treated the whole place to thorough-going vandalism, destroying the images and defacing the decorations. They drove out the priests and arranged confiscation of their property holdings.

"One old priest has returned, a forlorn looking figure living in a side court, with a goat and a few chickens at the doorway. He had incense burning in an urn before the platform formerly occupied by the chief Buddha. It was a pathetic sight as one looked round in vain for signs of anything constructive to take the place of the Buddhist traditions of the place. I am told it was a temple of worthy reputation.

"We also passed, on the way to the temple, a doorway over which was inscribed the name 'Tung Shan She,' 'United Goodness Society,' one of the most flourishing eclectic religious cults of the past decade. Its property had suffered vandalism, its leaders had been driven out, and the work closed down.

"Our church suffered ridicule and open opposition, but no molesting of property or the persons of our leaders. Confidence is gradually being won back once more."

The Mountains Behind Sofia

A glimpse of the site upon which the new Sofia-American School buildings are being erected

Ruth Seabury Visits American College, Sofia

"Program of a hectic day! After breakfast I went by automobile out to 'Simionivou,' where the college is now to be located. The girls' half had opened there the week before and Dr. Black wanted me to preach their Sunday morning sermon. He told me it need not be too set and sermonized, so

I consented. I talked to the most fascinating audience of Bulgarian girls, 194 of them. I supposed I would have to have an interpreter, which I do not yet find easy, but President Black said, 'No, not at all, for all but the forty Freshmen will understand most of what you say. If we find that many of them have not understood we will give a *résumé* tomorrow in some class.' Naturally, I was not exactly well prepared, but I had prayed hard, the audience was most inspiring, and I loved the girls from the moment I saw them, which helped. They certainly were wonderful. I was astonished at them. A Sophomore who has had just one year in English and never heard any till she came to the school last year, showed one of the teachers a complete outline of my speech and said she understood every word. The older girls gave a synopsis for a group of Freshmen afterward. They are such attractive girls. Their school uniforms are very good-looking and becoming. The choir sang a lovely anthem in English, though the school, you realize, has been open only a week and they had had little time to practice. A bit of the spice has been, I should fancy, taken out of school life by the fact that the boys' half of the school is to remain in Samokov for this year. Their buildings are not yet finished. And they have not money enough yet to finish them. So they are trying to adjust a coeducational school to a divided life.

"Bulgaria is very much more mountainous than I had any idea of. And they have one beautiful mountain which they all love, Vitasha, which is fairly at the back door of the school. They have used it as a real asset, planning their windows well and giving an effect of idealism that is wonderful. It is a constant inspiration and aspiration, I should say. But I do not see how they had the courage to begin. Workmen are all over the place and everything has a raw look. I should think it would be most distracting. I was impressed by the fact that though they have a large and fine plant they have built it so inexpensively. Every bit of the woodwork, which looks most artistic and is in some cases hand carved, etc., was made in their own workshops in Samokov, so that it has served an educational purpose as well as an economical one. The same is true of the furniture; every bit of that was also done in the workshops and they have invented all sorts of new things that will meet their needs better than the usual designs.

"One of the things that handicapped them in the beginning of the school year was the fact that Mr. Black's own house is not yet done, so that he has had to fit in anywhere, and Mrs. Black has not been able to move down as yet, so that until November they fear they will have a still more divided family than they had hoped to have. The teachers, except Mr. Black, live in the dormitories and have made of their nests such attractive places, real social centers, artistic and cozy, so that they can use them to the full in making their own life fruitful and happy, and in entertaining their girls in an intimate way."

SOFIA-AMERICAN SCHOOL GIRLS

Bulgarian youth is as promising as any in Europe. Miss Seabury refers to these in her accompanying letter

Miss Eva M. Swift of Madura Tells About the Mary Hardin Hall

"On Thursday afternoon, July 12, a number of people gathered at the Lucy Perry Noble Institute to see the corner stone of Mary Hardin Hall laid. The stone was of polished black granite, and the inscription in white lettering reads:—

ERECTED IN HONOR OF
MRS. MARY HARDIN
OF
ELDORA, IOWA
BY THE WOMEN OF THE CHURCHES OF IOWA

"We held the exercises out of doors in the shade thrown by Assembly Hall, and the roads leading to the place were hung with gay streamers and garlands of green, with words of welcome hung over the paths and gateway. The students of the school sat on mats on the ground, facing our audience of visitors, with space between for the little exercises. A Welcome Song was sung in English by the girls. Then the little children, dressed in white, did a pretty drill. Then Mrs. Esther James read a brief paper in both English and Tamil, which, after giving an account of the organization of the Woman's Board of the Interior, went on:—

" 'Among the women who thus gave a great deal of time to this service was Mrs. Mary Hardin of the State of Iowa, in the Middle West of America. Some years ago the Women of Iowa voted to add the money they gave in Thankoffering meetings held in the autumn to our building fund. They wished a building named for Mrs. Hardin, whose labors they much appreciated. There has been unavoidable delay as to the building, but we are happy now to see the wishes of the Women of Iowa fulfilled; and in honoring Mrs. Hardin we are also honoring all the women who, like her, are so devotedly laboring for the Women of the East, giving time and money and unpaid service. We could heartily wish that every woman receiving aid and education here might be worthy of all that labor and effort thus freely made in America.'

"Then I talked about our industrial work, and was able to say that, though we are covering the full studies of a higher elementary school (eight standards) in half time, and are giving a good bit of time beside to our Home-Life activities, yet we had been able to earn 64.1 per cent of the entire cost of our industries.

"Long tables were laid in the Assembly Hall, and a good number of people sat down and were served to coffee and cakes and sweetmeats made by the girls themselves. July 12 is our Rachanyapuram Day, and we were glad to have such a celebration of it, and thus happily to add one more to the milestones of our progress."

The School Bank and School Post Office, Lucy Perry Noble Institute for Women

Note cashier and post mistress. Each student owns a pass book, a check book and an account book. Buying is done with forethought and saving.

Miss Edith Husted of the Women's Evangelistic School, Kobe, Japan

"Our freshman class is of unusually high quality, and in fact for several years we have noticed a gradual raising of the standard. Two are graduates of Kobe College. Baika Girls' School is also represented here, and an Episcopalian mission school in Kyoto. This is good timber and challenges us to give the best we have.

"I have been the faculty advisor to the Student Government; it branches out into all manner of committees, each of which I am supposed to advise, so it has been broadening and enlightening me at least. The Evangelistic Committee has been visiting the social welfare institutions of the city, and in addition to the Blind School and Mrs. Jo's Home, we visited a new home for cripples started by the Kobe City Welfare Department. This is not Christian in aim, but they would be glad to have some Christian teaching.

"In fact, when we went to see them they took us to an upper room, our guide a one-legged man, who hopped nimbly up the stairs without crutches or anything, to our great amazement, and cleared away the sewing things with which they had been at work, lugged in a small organ and bade us have a meeting! All unprepared, we sang some hymns and then the most quick-witted one gathered herself together and gave them a ripping-good little talk. I was proud of her. And all the girls were so impressed that they were anxious to come over once a week, carrying a class as a project of the Student Government."

Rev. Harold W. Robinson Tells of Feng's Return to Paotingfu

"Marshal Feng is supposed to be a hard man to work with, and it remains to be seen how well he will take orders from the Nanking Government, as he claims to be willing to do. This may prove to be a more difficult task than getting back to Paotingfu in two years. Whether Feng calls himself a Christian or not, we believe he is still a man of prayer, and we were glad to learn that he was spending a few days of fasting in his family cemetery in Paotingfu before he went to Peking. We believe he may have had a soul-searching experience there and we are glad to join him in prayer that he, and the others who now control the destiny of China, may be led by the highest motives as they mark out the path for the future development of a new government.

"The Marshal has several friends among the missionaries of Paotingfu but they did not know how friendly he would be during this recent visit. Since last they saw him the newspapers have published all sorts of stories of his anti-foreign and anti-Christian attitude. Two of these missionaries called on him as soon as he reached Paotingfu and they report that he was as friendly as ever. He accepted an invitation to take lunch with them. He did not come, however. His son came and reported that his father had decided to keep a two or three days' fast in a tent in his family cemetery. This son, who is in his teens, studied in Russia a year or so ago, and according to newspaper reports, he strongly denounced his father when the latter broke with the Russian Communists. Whether the son ever wrote the statement that was in the papers or not, he seemed to be on friendly terms with his father when they came to Paotingfu. Mrs. Feng was not with them. Her second baby had arrived shortly before. She was one of our American Board Christians and gave part of her wedding presents from General Feng to the mission."

Rev. James K. Lyman Reports Hard Conditions in Marash in Early Fall

"Locusts came here in August in such numbers that they darkened the sun. Every one who could find a kerosene can began to beat it, and for an hour or so there was a din that would have put the Tower of Babel out of countenance. Finally the locusts could endure it no longer, so arose and flew away.

"The Marash people had enough to trouble them without any pest of locusts. The grain crop was very short; many farmers did not get their seed back. There had been a general shortage of rainfall for the season, and we were unable to get water for irrigation when it was needed. The rice fields suffered because the streams had not the usual supply of water.

"The Turkish papers were reporting a month or two ago that the people on the great Konia Plain were eating grass, and now there is not even grass to be had, and the crops are reported to be a complete failure. The Grand National Assembly at Angora hastened to remove the duty on wheat. Wheat was $3.37 a bushel in Marash, and very little to be had even at that price. With the coming in of foreign wheat the price has dropped about twenty-five cents a bushel. This is the time of year when wheat should be cheap. No wonder some of our Marash friends have visions of starvation in the coming winter. We have put in a little extra, thinking that later, when the prices soar, we can help the poor people, but it will not be a drop in the bucket unless there is something to change the growing need. We will need relief funds."

HERALD QUESTIONS

		PAGE
1.	Where did non-Christian parents of nine boys give a "thankoffering" to the Christian Church when their boys were baptized?	365
2.	Where are missionaries and others uniting in publishing a magazine similar to *St. Nicholas?*	372
3.	When Chinese and Occidental children are brought up side by side, how do they differ in temperament and capacity?	378
4.	What large and rapidly growing mission field has no hospital of any sort in its territory?	381
5.	In what part of China are peace and order greater now than during the past ten years?	383
6.	Where is the mission school used by business men as a barometer in judging the condition of the country?	385
7.	How can a two-year-old child make a substantial contribution to the missionary work of her parents?	392
8.	What is the attitude of the new constitution of the Foochow Chinese churches towards women's rights?	392
9.	Has popular education in China gained or lost during the war?	393
10.	Where is there a fifty-fifty hospital, with one wing for modern missionary medicine and the other for traditional Chinese methods?	413
11.	What proportion of India's people belong to the agricultural class?	420
12.	Where was the training of nurses in the Far East begun?	431
13.	How many of India's people are said to be infected with hookworm?	441

AROUND THE WORLD

WITH THE BOYS IN TIENTSIN

How Rev. William R. Leete of Tientsin, China, entertained a group of boys who worked in the rug factory there makes interesting reading. It was a cold, snowy day during the Christmas season when two of these pathetic youngsters came to Mr. Leete for help. "Every one in the factory," one said, "is gambling and I cannot get them to stop because there is nothing else they can do. Can't you help us out?" For a moment Mr. Leete was puzzled, but then he remembered that these boys had never seen a clog dancing jumping jack or enjoyed shooting with an American air rifle. So on came his overshoes, his big coat and his fur gloves and off he posted for an afternoon at the rug factory. Two big packages of oranges and apples to be used for prizes in the shooting contest also were taken along. The result was that dice throwing took a back seat.

The next day was the last of the five holidays comprising the Chinese New Year. This is the only vacation period out of the 365 days of the year that factory workers can leave their stuffy tasks. To celebrate this Mr. Leete decided to borrow the truck of a Chinese friend and take his young associates of the afternoon before for a sleigh ride by auto! When he poked his head in the door of the factory, he saw the boys eating in the greatest haste their steaming bowls of noodles and rice flavored with licorice and sweet oil. A few minutes later fifteen roly-poly boys in their thick, quilted clothing piled into the truck and sat close together to keep warm.

Slowly the truck rumbled along past river scenes and gay shops decorated with red, gold and silver lanterns made in the shapes of bugs, darning needles, frogs and fish; past streams of people riding in jinrikshas and officials rushing by in fine new Packards or Dodges. From a park in the Italian city, the party climbed out and crossed the fine new steel bridge into the business section of the French city. The tour took on a still more international tinge when a survey was made of the British banks in the English quarters, with their imposing granite pillars and polished brass doors. A most important incident occurred at this time when Mr. Leete stopped and bought four pounds of peanuts, which were placed in a convenient spot for each traveler to reach. A glimpse of the American and British barracks and the homes of famous Chinese who lived in Western style completed the sight-seeing tour.

On the way back each boy was given a stick of candied fruit and nuts purchased in the Japanese city and called a hooler—this seems to be a glorified lollipop on sticks nearly a foot long.

But the New Year's Day vacation was soon over and the little boys went back into the rug factory making the beautiful rugs so prized in America. And they work in every sense of the word. It wasn't quite so bad a few months ago, but now the soldiers are trying to get money and are taxing the rugs, so that these children have to work from six in the morning until late every night to get enough money to pay the taxes. "How often their eyes ache and their backs ache and their heads ache before each day's fifteen hours are over," says Mr. Leete. Perhaps the brightest spot in their barren little lives is the remembrance of the fun they had during New Year's, the movies and games they played at the mission, "and sometime," they say, "we may be allowed to have movies again in the shop."

THE TRIANGLE COMMITTEE

An unusual committee is functioning in Seoul, Korea, composed of four Koreans, four Japanese, and four foreigners. The purpose of this group is, according to Rev. H. B. Newell, "to harmonize divergent views upon many subjects of mutual concern and interest and to do away with mutual misunderstandings so far as possible." The method followed is the assembly of as many facts as possible upon the topic under consideration, after which, with candor and honesty, each matter is discussed and an attempt is made to arrive at essentially the same conclusions. "These monthly meetings are most illuminating and promise to produce some literature by and by that may have considerable influence."

THE REPLY OF A CHINESE BIBLE AGENT

In a Chinese city a colporteur was speaking to a street audience when a group of students began to say, "Don't let the foreigners enslave you. Don't forget that this man takes English money and is helping to spread English imperialism so that we all may, like him, become slaves." The colporteur made this effective reply, "The Bible is not a foreign book. It was written in our own Asia. These are books printed by Chinese in China. They never refer to England. But just look at these men. You see that their boots are foreign; their socks are foreign; their hats are foreign; yes, and the cigarettes they are smoking are British cigarettes. How can they accuse me of being a slave?"

THE MAGIC NAME OF ABRAHAM

"Ah, *Aburahamu!*" exclaimed a neatly dressed Japanese artisan whose curiosity had been aroused by the sight of Miss Frances B. Clapp of Doshisha deep in the study of a Japanese book. The scene was laid in a park near the lecture hall and Miss Clapp was working on the parable of the Prodigal Son, studying it in classical and in colloquial Japanese. The workingman found his curiosity too strong to be overcome and had stopped to look over the shoulder of this foreigner who was so engrossed in a Japanese book.

"Do you know any of the stories that the Honorable Jesus told his friends?" asked Miss Clapp. The man didn't seem to remember. "He was a clever story-teller," she continued, in an attempt to draw him into further conversation, "and this story that I am reading is about a boy who left home and wasted his father's money; but I am afraid my Japanese is too poor to tell it well."

The worker hesitated. It was very plain that his attention had been caught, so Miss Clapp decided to take the plunge and do the best that she could. As she continued the man's interest deepened, even though some of the mistakes in her diction apparently puzzled him. Suddenly Miss Clapp remembered that she had a child's book of Bible stories in her brief case. The man had told her that he had two boys in an elementary school, so she handed the book over to her new-found friend. As he glanced it through he came to the story of Abraham, and it was then that he exclaimed, "Ah! Aburahamu! the great American. I know him."

"No," corrected Miss Clapp with a smile. "This was the first Abraham." And then she proceeded to explain to him about the book. It was with a little difficulty that she managed to overcome his reluctance to accept the book as a gift, but finally, with hearty thanks, he took it home for his boys.

NEW CHINA STUDIES ITS OWN PROBLEMS

With the Jerusalem Conference of last April furnishing the background and much of the inspiration of the Conference, the National Christian Council of China held its sixth annual meeting in Shanghai on October 11–18. Nearly 100 delegates, visitors and secretaries representing a church membership of 300,000 composed this assembly. Two-thirds of the Council members were Chinese, and the part taken by General Secretary Yi, Chairman Yui, Dr. Bau, Dr. Timothy Lew, Dr. C. Yung, Dr. Fang, the new head of Ginling College, Dr. Yang, president of Foochow University, Mrs. Chen, Miss Ching, general secretary of the Y. W. C. A., and many others, showed clearly that the Chinese Church is rapidly becoming indigenous in its leadership. There was no evidence of discouragement, but an eagerness to go ahead on a new program with hope and enthusiasm.

Much of the work of the Council was done in the four Commissions into which the membership was divided. Under the leadership of Dr. Cheng, "The Christian Life and Message, and the Central Emphasis of the Church" was discussed. In Commission II Dr. Lew led the discussion on "The Church and the Nation," and this group sent to President Chiang and the Government at Nanking a telegram requesting the Government to "uphold religious liberty, promote moral education, reduce military establishments, suppress banditry and work for permanent peace." The third Commission had Dr. Luella Miner as Chairman and this group brought out much discussion when its findings on "Leadership" were presented. Commission IV, with H. C. Tsao as leader, spent two days deliberating upon "Coöperation and Unity." Its report expressed appreciation of the work of the older churches, urged elimination of complexity of work due to great numbers of denominations, and suggested mutual recognition by one church of the members of other churches, with interchange of delegates at meetings of church bodies.

At the close of the regular sessions a retreat was held to discuss plans for holding meetings in different sections of China, at which the findings of Jerusalem Conference and the recommendations of the Council could be brought to bear upon the problems of the local churches.

The Council, although giving much time to business, was deeply inspirational, endeavoring, in the words of Dr. Hodgkins, to "press forward with constructive, clear thinking, fearless, creative action and dynamic prayer." It was a notable gathering and a never-to-be-forgotten experience.

AT THE DEDICATION OF THE CORNELIA A. GREENE MEMORIAL

The accompanying picture is a photograph received recently from Miss Emily S. Hartwell of Foochow. The building was erected last year in behalf of the Union Christian Woman's School of Industrial Arts. The description which Miss Hartwell has given us is as follows:—

Miss Wiley, pouring tea, is the center of an American Board group, the four at her right teachers in her Woman's School. Miss Uong (at the end of the seat), having been specially trained in the Nanking Bible School, was appointed this

At the Dedication of the Cornelia A. Greene Memorial, Foochow

year by the Foochow Council of the Mid-Fukien Branch of the Church of Christ in China as Secretary of the Evangelistic Work of the Foochow District. She is one of the six Chinese members of the Board of Managers of this Industrial School. Beside her sits Mrs. Donald Hsueh, just returned from America, whose husband's brother was Miss Wiley's helper in the evangelistic work of the Manchu Relief. At Mrs. Hsueh's left is Mrs. Heng-i Dieu, who, after graduating and teaching at Wenshan and teaching in Singapore, has returned to be married, and now teaches in the Woman's School.

At Miss Wiley's right and left are two workers, each of whom holds her first baby. They are Mrs. Teh, assistant accountant in the Christian Herald Industrial Missions, and Mrs. Guang, formerly assistant teacher in the practice school of the Union Kindergarten Training School in which the moving spirit now is Miss Shawhan, one of the Board of Managers of the Industrial School. The three at the right end of the circle are Mrs. Pang, for these sixteen years the matron of the girls' home. Mrs. Ding, widow of Supt. B. L. Ding, who secured not only the site for this school, but also Beacon Hill Farm, Sharp Peak Island. His grandson, Charles (named for Mr. Hess, whose family have supported the Ding family so many years) sits in the lap of his mother, the wife of Mr. Gideon Ding, who now fills his father's place in Beacon Hill Farm work.

Standing behind Miss Uong is Miss May Wood, sent by the Christian Herald for its orphanage work, especially for the orphan girls. Among these were the eleven kidnapped girls who, not knowing even their surnames, came by order of the Fukien government. The girls' orphanage group stands on the veranda of the dormitory story of this school, and with them are the two Chinese nurses of the Christian Herald city work. On either side of Miss Wood are the two Manchu teachers in the Methodist Junior Middle Girls' School, of which both are graduates. One of them also graduated from the High School of Hua Nang Woman's College, of which Dr. Ida Belle Lewis has been the President. Dr. Lewis also is a member of the Board of Managers of this Industrial School. The other is a graduate of the Woman's Normal of the Episcopal Mission. Also in this Normal are now studying the two girls standing at Miss Hartwell's right. These two and the six standing under the rose arbor over the school well are all pupils or graduates of Sing Ding, one of the Anglican Junior Middle Schools. Three of these are now teachers in that school, while Miss Gi (standing nearest front in dark) is taking a nurse's course under Dr. Dyer and Miss Atwood of the Dr. Kate C. Woodhull Hospital.

Standing at Miss Hartwell's left are two younger girls, still studying in the primary schools of the American Board Mission. The youngest is sister of a valedictorian of Wenshan who, after teaching there some years, went as bride to Java, where she continued teaching. Miss Dieu, graduate of U. K. T. S. (prevented from coming), is now teaching in the Blind Girls' School opened by Miss Watney, who was for years Secretary of the Board of Managers of this Industrial School in which she has taken such vital interest.

Beside this group, including three teachers in the Church of England Mission, two in the Methodist Mission and three in the American Board Mission, special mention should be made of Miss Dieu fitting to be a physician at Peking, and four who have gone to Java and Straits as teachers. Two of these took highest rank in the C. M. S. Girls' High School under Deaconess Lambert, who first proposed this Union Industrial School to the Fukien Christian Educational Association, with the plan to thus provide agricultural as well as industrial training, fitted especially for the great number of field women and girls of the vast plain in which is situated this Provincial Capital.

Has not the Beacon Hill Farm Association (of which Mrs. Douglas Smith has been the devoted treasurer) increased its hundredfold? It was organized in 1912 to save the Manchus whose stipends had been cut off by the revolution of 1911, but it planted this permanent industrial school to bless China, to provide Christian workers for Fukien with its great Christian constituency, and for hundreds of thousands of Chinese who have emigrated from Fukien to the Philippines, Straits Settlements, Borneo, Sumatra and Java.

The dining room, kitchen, shop, and second-story suite for workers will not be completed before the end of this year, when Miss Amy Wolfe of the Church of England Mission will return from her furlough to open the school. Her work has been continued during the interim by Mrs. Lyman Peet (formerly of the American Board Mission, late of the Christian Herald Industrial Missions) through her work in the Stewart Peet Memorial Press.

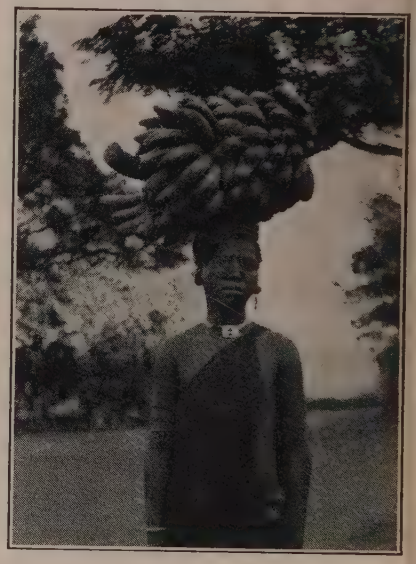
"We ask all," concludes Miss Hartwell, "of whatever faith, to pray for this Memorial, established to help the working women and girls, not only of Fukien Province, but of the larger Fukien in the islands of the seas."

IN THE BELGIAN CONGO

The Catholic Citizen says that Mwambusta, the ruler of three million people in Urundi, Belgian Congo, last year declared himself a believer in Christianity and has lately been accepted by the White Fathers as a "loyal son of the Church." In his domain are 18,000 Catholics, besides 12,000 other persons under instruction.

DOING AWAY WITH CASTE DISTINCTIONS

The Director of Information, Bombay, announces that "a recent amendment to the rules regulating the use of motor vehicles let or plying for hire in all Districts of the Bombay Presidency proper, outside the city of Bombay, states that no driver or owner or agent employed on behalf of an owner shall refuse to sell a ticket to any person on grounds of caste or community, or refuse to allot a vacant seat to any ticketholder on these grounds."



YES, WE HAVE NO BANANAS
OR
WHY ZULUS HAVE LEVEL HEADS

This bunch of bananas would come to about 60 cents American money. When this girl gets a little older some Zulu lover will come along and buy her from her father for ten head of cattle. To the uninitiated, the beads hanging over her face mean little or nothing, but to the enlightened ones they designate her age. "I will not hazard a guess," says Rev. Norman L. Rice of Mapumulo, Natal, South Africa, who sends the picture. The Mission School has not yet interested this girl, but she is glad to sell her bananas to some of the missionaries at Amanzimtoti Institute.

LATE WORD ABOUT THE "CHRISTIAN GENERAL"

The *China Weekly Review*, in an orial, says: "Marshal Feng re- ved newspaper men between five seven o'clock in the morning. is said to sleep but four hours night, to which he adds two more the middle of the day. The rest the time he spends at work, and insists that all members of his ff follow his example. No smok- is allowed within the compound ut Feng's headquarters and strict itary regulations are enforced. ere are some who argue that Mar- l Feng is not sincere. It is, of rse, impossible to analyze any n's motives, but the fact stands t he is practicing what he aches. He does use his soldiers constructive works; he is disband- his surplus troops and putting m to work; he has already con-

IT'S MODERN WARFARE IN CHINA

War trenches near Fang-shun-ch'iao, with troop train just pulling in

THE NATIONALISTS ARRIVE

Shansi soldiers entering Paotingfu through South Gate. Note Nationalist flag in upper left corner

ucted many miles of modern roads, d he is building model houses for e people of Honan who have been poverished by the civil wars of e past dozen years. He enforces e strictest rules of economy among s subordinates, and as one of his retaries remarked, "has taken all e joy out of life for the wealthy ople by forbidding gambling and nquets; and worse, has abolished e institution of the sing-song girl om the territory under his control."

MRS. FENG'S PURPOSE

When Earle Ballou, vice-principal the Boys' School at Tientsin, ina, returned from his vacation, , as Treasurer of the school, was esented by Principal Li with a all parcel containing the equiva- nt of $250 in American money. n expressing his surprise and de- ht, he learned that the Principal d received it from the wife of arshal Feng on a recent visit to king to visit his *fiancée*, who is in charge of evangelistic work for women in the Peking-Tungchow field. A few days before his arrival she, with twenty former schoolmates, had given a dinner party in honor of several oldtime school friends who are now wives of men prominent in the Government. These included Mrs. Feng, wife of the enigmatic Marshal, and once pastor's assistant in our Peking church. When Mr. Li's *fiancée* asked him why he did not ask Mrs. Feng for some of the money needed he was sceptical, especially as Mrs. Feng was on the point of leaving Peking and very busy, but he was persuaded to try, and his *fiancée* secured for him an invitation to breakfast with Mrs. Feng. With very little suggestion on his part, Mrs. Feng presented him with this gift, saying that if he had come two or three days earlier

THE SOLDIERS TAKE THE MISSION

Shansi soldiers occupying American Board Compound at Paotingfu. At the right is a cobbler busy repairing shoes which had tramped over the Shansi and Chihli Mountains and across the plain. Some of us are reminded by this gate at Paotingfu of the fateful Boxer days when this compound gate was stormed and our missionaries paid the penalty of loyalty to their Lord.

it might have been twice as much, for her benevolence budget was now nearly used up. Then she said: "I know that people wonder about me and my husband a great deal. We want nothing for our country so much as fair treatment by other nations. We have found a great many things to admire in Russia. We may be misunderstood. They may even put me out of the church. But I want you to know that I am trying to live in the spirit of Jesus Christ."

THE RIGHTS OF WOMEN IN TURKEY

The women of Turkey are making a valiant fight to act upon the civil rights given them under the Swiss code. There has been a series of articles appearing in the Turkish periodical, *Resimli Ai*, one of which was written by Sabihe Zekaria Hanum, who brought into court her own case, claiming that justice had been refused her because a certain official maintained that under the Turkish law the testimony of a woman was not legal. This woman, who is the editor of a magazine and is also preparing a children's encyclopædia, does not hesitate to speak her mind in unmistakable terms. "Women are not considered as persons in Turkish society," she declares; "in the sight of the law, the minds of women are equal only to the minds of children. Social, civil, and personal rights belong exclusively to men. Women are deprived of these rights because the law still thinks that they do not possess the faculty of thinking."

This valiant champion of women's rights points out the terrible inconsistency in allowing her to publish a review in an encyclopædia, but refusing to accept her as a thinking being in the courts. Miss Zekaria then makes this rather astounding statement: "Such a treatment of women reminds me of the extraordinary meeting held during the first years of Christianity under the leadership of St. Paul in order to discuss whether women had souls. The discussion ended in a negative vote, stating that women did not have souls. It may be that the Swiss civil code, which was the basis of the modern Turkish civil code, does contain such a trace of primitive Christianity. However, it should not be included in the Turkish civil code.

"I want my right as a human being before my right of voting," demands Miss Zekaria. "I want from our justice the right which it has given the ordinary man in my status as a person. I want that it should accept my capacity of seeing and perceiving, like every other individual. I want my right of guardianship of my children after the death of their father."

After making other specific demands, Miss Zekaria sums up by saying that she wants from the law nothing less than the right of full citizenship. In her final paragraph, she again refers to the "Council of Priests who discussed whether women have souls or not." "The latter denied that the women have souls," she maintains, "while the former (the present Turkish civil code) insists on their absence of intelligence. Moreover, when we consider the lapse of so many centuries since that ridiculous council of priests met under St. Paul, we are compelled to acknowledge our backwardness as out of keeping with the present more than was that with the years of primitive Christianity."

IN MEMORY OF ELLEN STONE

The Bulgarian Evangelical Society, in its annual conference held recently in Tatar Pazardjik, was unanimous in authorizing its secretary, M. N. Popoff, to send a memorial on the occasion of Miss Ellen M. Stone's death to the American Board of Commissioners for Foreign Missions, under which she served for so many years, and to the surviving members of her family.

"Miss Stone was for many years an efficient missionary to the Bulgarian people and an honored member of our Society," writes Mr. Popoff. "She loved our people and worked most unselfishly and devotedly for their spiritual awakening. There are many of our people who, in hearing of her death, bore testimony of her helping them in their spiritual awakening. On behalf of the Bulgarian Evangelical Society, I write to express the deep-felt loss to our people in her death, and to express our deep sympathy with the Board and the surviving members of her family. Her life and work in Bulgaria will ever remain in our memory and in the annals of evangelical Christianity in Bulgaria."

CHINESE MEET BUDGET PROBLEM

Late in May the board of managers of the schools in Tientsin, China, had an annual meeting, at which the budget for the next year was presented. It called for an expenditure, including some new equipment, of over a thousand dollars in excess of all estimated receipts. It was the first budget to be passed upon by the new Board, too. With an earnestness which bodes well for the future, the Board studied the problem, approved of the objective sought, asked Miss Sewall to secure about ten per cent of the extra while on furlough, and underwrote the rest themselves.

MISS EMERSON AND THE AMERICAN STAFF AT SALONICA

The picture was taken on October 22, when Secretary Mabel E. Emerson of the Foreign Department of the Board was studying the work of the Board at Salonica. The group, left to right, as follows: back row, Mr. George White, Rev. J. Riggs Brewster, Rev. Ernest Pye, Mr. Carl Compton, Dean of Anatolia College; middle row, Pres. George E. White of Anatolia College, Mrs. White, Mrs. Pye, Mrs. Brewster, Mrs. White, Jr., Miss Lucile Day; front row, Dr. Lietzau, Miss Emerson, Miss Roberts.

PROHIBITION OF CRUEL CEREMONIES

The Nizam of Hyderabad, the leading Moslem state in India, has issued a prohibition of what he calls the "revolting and repugnant" practices that prevail at the time of the Moharram grieving," when Mohammedans have been accustomed to beat their breasts and backs with chains or with planks that are studded with sharp barbs. He declares that such acts "make Islam a laughing-stock in the eyes of other religions." *The Indian Witness* says that, though in Iraq there has been legislation against these practices, this seems to be the first such in India.

MISSIONARY PERSONALIA

MISS SUSAN A. SEARLE AT HER DESK

This is our favorite picture of Dr. Searle, President Emeritus of Kobe College. The Editor once upon a time had the privilege of serving under Miss Searle as an instructor in the college. He is not to be blamed, therefore, for choosing such an everyday picture as this. The chair drawn up beside Miss Searle to serve as a table, the maps and pictures and other paraphernalia on the desk; above all, the Bible: these and the simplicity and economy of it all tell the story of one of God's noble missionaries.

MISS MABEL EMERSON and MISS RUTH SEABURY left Constantinople for Angora on October 29. Thence they went to Merzifoun to spend two days; and after two days at Talas, went to Adana November 9. After visiting Tarsus and Marash they expected to separate, Miss Seabury to see something of Syria and Palestine before going on to India, Ceylon, China and Japan, Miss Emerson to pass through Aintab, Aleppo, Beirut before going down the East Coast of Africa to visit our Zulu and Rhodesia Missions. She will cross the Dark Continent to the West Africa Mission and return to Boston at the end of June.

MISS LAURETTE A. DIBBLE, Dondi, West Africa, has been preparing three text-books during the dry season, which comes in the spring of the year. One is "Studies in Mark" and the other two are for the use of Means School. All of these are written in Umbundu. Miss Dibble planned to spend a month in expansion work. The entire staff of the Means School, together with some members from the station staffs, put on a two weeks' institute in some of the outstanding villages.

REV. HENRY C. MCDOWELL, in addition to his heavy schedule as supervisor of churches and schools in the Galangue district of the West Central Africa Mission, and as mission treasurer, carries on the promotional end of the Galangue project singlehanded. In doing this he averages nearly ninety personal letters a month.

MISS SUSAN ANNETTE SEARLE, L. H. D., President Emeritus of Kobe College and a professor on its staff, received during the recent enthronement an Imperial decoration from the Emperor of Japan in recognition of her forty-five years of service. The Trustees of the college, to commemorate these years, are planning to erect a small prayer chapel on the new campus.

Alumnae, students, and high officials, including the Mayor of Kobe and the American Consul, united in celebrating Miss Searle's seventieth birthday anniversary. Gifts and greetings were received from government dignitaries and many others, including President Pendleton of Wellesley, of which college Miss Searle is a graduate. An interesting part of the program was the presentation by Japanese girl students of a series of scenes from her life, ending with a Wellesley group reunion presented by the American teachers. Postcard photographs of Miss Searle, with a greeting and a reproduction of her autograph, were sent to all Kobe alumnae wherever in the world they happened to be.

MISS GERTRUDE NTLABATI, B.A.

This graduate of Inanda Seminary is the first African woman to receive a degree in South Africa from the only college for Africans, namely, the South African Native College at Fort Hare. She is now teaching the high school grade at Inanda. She is the first and only African woman with a degree on the faculty of any girls' school in the Union of South Africa. This is therefore a truly historic photograph.

OLD SPECTACLES

The various Institutions of the AMERICAN BOARD are continually requesting quantities of used spectacles from Boston. Our doctors and nurses will make splendid use of such equipment. Readers are urged to wrap the material carefully and send by mail, addressed as follows:

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Miss Cornelia Judson of Japan Enlarges the Scope of the Matsuyama Night School

"We are planning increased work for the mothers. I have begun to build a kitchen for them and for our girls. We shall teach them how to make bread, salads, etc., and dishes for the sick, and try to get them into the habit of using good vegetables—which they do not now use very much—and shall sometimes have a doctor to speak to them.

"This kitchen room will also serve, when not in use as a kitchen, as a much needed reading room, or as a place in which to play the popular ping-pong in the intermissions between periods. In the corridor opening into it I shall place a bookcase, with books for school use and study and some magazines. We have decided to buy books with the contributions of the teachers and students towards a memorial of the Emperor's Coronation Ceremony in the fall, and I have promised to build the first section of a library with glass doors, in which to house these books.

"Of course the main object of these lessons in cooking and hygiene is to gather the women together for the Bible lessons, to teach them many things that will be helpful in the home, and to get them and our pastor and his wife interested in each other.

"There are now 227 students in the night and day departments of the Night School, of whom 42 are girls. In the kindergarten there are now 66 children, although measles have kept some out for several weeks past. There are 22 Christians, and many who will report before the year ends—we hope and pray and *expect*—having definitely given themselves to Christ."

Miss Louise Torrence Begins Full Work in the Mt. Silinda School

"It is fun to be able to converse with people in their own language. I talk Chindau for recreation now; not long ago it was hard work.

"School has begun and we are all glad. There is something about the regularity of school life that makes us all feel better, though the schedule is strenuous. My schedule for every day but Monday is very full. The boys and girls seem very eager to learn, and there is not the problem of discipline there would be at home. All the teaching is done in English, but I get a good deal of practice in Chindau out of school hours talking with the girls.

"We have just closed our Daily Vacation Bible School, which lasted for three days during the Native Christians' Annual Meeting. There were about a hundred pupils coming from far away places with their parents, who attended the Annual Meeting. Mrs. John Marsh was in charge, and our right-hand helpers were three students in the Training School, who freely gave their time during their own short vacation. Last week there was a conference of the Zulu teachers and helpers from the thirty outstations and the central schools. Mr. Alvord and Mr. Meacham gave stereopticon lectures in the evenings."

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In January the *American Missionary Magazine* will be consolidated with *The Congregationalist*, so that beginning with that month the service rendered by the *American Missionary* for our Homeland work will be rendered through the issue of *The Congregationalist* published the last week of the month, with such added material as may be desirable to maintain continuity of certain important weekly features regularly published by *The Congregationalist.*

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The engagement is announced of Miss Edith Sanderson of Brousa and Rev. Leslie J. Adkins, formerly of Adana. Miss Sanderson, while on furlough, has been acting as Student Secretary of the Board. Mr. Adkins has been, since March, Assistant Minister of the Old South Church, Boston, making his home in Auburndale with his little girl.

Mr. Lin Ching Jun, new president of Fukien Christian University in Foochow, has spent seven years in America, at Harvard, Oberlin, Columbia. He returned to Foochow a humble-minded man, seeking no honors, no offices, no rewards. At first he refused the office of president, and as chairman of the Commission on Education, insisted that his salary be lowered that he might persuade others to serve at the same rate. He has shown rare executive ability, but his outstanding characteristic is his ability to embrace divergent points of view: the points of view of the missionary, the Westerner, the student, the local man, the old government official, the new government official, and yet to be independent, critical, coöperative, helpful.

Miss Helen Huntington Smith was commissioned as a missionary of the Board on November 23 in Pilgrim Hall, 14 Beacon Street, Boston. Mr. John G. Talcott, a member of the Prudential Committee, conferred the commission and Prof. Lewis Hodous, formerly of China, now of the Hartford Seminary Foundation, gave the welcome to the field. Miss Smith is a daughter of Rev. Edward Huntington Smith of Ingtai and was born in that city. After graduating from Mount Holyoke College in 1925, she acted as traveling secretary of the Student Volunteer Movement for a year, then for two years as assistant girls' worker in Union Settlement, New York, meanwhile studying part time at Union Seminary and Teachers' College. She will go out to join the Foochow Mission.

THE CHRONICLE

Sailings for the Field

October 28. From Boston, Miss Dorothy F. Patton, *en route* to Madura Mission.

November 7. From New York, Rev. E. B. Haskell, returning to Bulgaria Mission.

November 17. From New York, Miss Edith Cold, returning to Turkey Mission; Mr. Allen C. Davis and Mr. Paul G. Dickey, *en route* to Zulu Mission.

Arrivals on the Field

September —. In Tehchow, North China, Miss Mabel I. Huggins, returning to the mission.

September 8. In Mt. Silinda, Africa, Rev. and Mrs. Frederick R. Dixon and Miss Mabel E. Larkins, returning to the mission.

Continued on page 47

Of Interest to Those Studying Africa This Year

Rev. W. C. Bell has a fine collection of photographs taken in recent years depicting native life and mission work in West Central Africa. He has selected *four* series of *fifteen* prints each, selling separately at 50 cents a series or $2 for the complete set. Full explanations with each picture.

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Beginnings of Extension Work by Miss Susan Orvis, Adana

"Many of our girls come from very comfortable homes. Their fathers are men of influence in the New Turkey. We are glad to help them in their desire to have their daughters educated. These girls have a great desire to be of use to their country and have plans that are more or less ambitious. One girl wants to be a lawyer, one a doctor; others plan to translate or write books. I had an ethics class for a group of them in the Seventh Class. The last week before vacation we talked about 'What have we learned this year that we wish to share with others?' Each girl then wrote a short paper to hand in, telling what she personally would try to do this summer to share. It was reassuring to see how eager they were to do the simple acts of kindness that were suggested. Before this they had thought they must finish school, and after several years of preparation, begin to do some great thing for their native land. When they began to think of immediate things to do, they were pleased to find they could help right away.

"I had taught these same girls, thirty of them, a course of lessons on good health, using a book by Gulick. They all were eager to tell other women and girls about these lessons, especially about the effects of tobacco and alcohol. One of my girls told me that she herself had been a smoker of cigarettes, but promised never to smoke again.

"They had read a book called 'Around the World with the Children.' These stories about the children in other lands were such that they wanted to tell others. Then we had read the 'Life of Florence Nightingale,' translated into Turkish, and various other stories which they were planning to tell to their neighbors. Many of these girls spend the summer in the vineyards, where they have much leisure time to visit. They thought they might have a story hour for the children and also a play time. Some of the girls took good books from our Publication Department to read aloud.

"This seems to me to be a good start towards the Extension Work I have been hoping to do. If our Turkish girls themselves do this work there will be no objection to it and they will get a great benefit from doing it. This summer they can reach about twenty cities with the leaven of kindness and helpfulness. They will help the women and children first, but they planned to tell their fathers about tobacco and alcohol. They also said they would teach them to read and write the Latin characters which are now being introduced in place of the Arabic for the Turkish language.

"These girls have been in our schools only two years. They have four years more. Miss Loughridge did similar work with the Sixth Class which began last fall. We had classes in Ethics for all the pupils, but we try to have all our work so done that right living shall be taught and right ideals presented attractively."

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Continued from page 45

September 17. In Peking, China, Miss Gertrude N. Wood, joining Yenching University, and Miss Jessie E. Payne, *en route* to Taiku, Shansi.

September 26. In Miyazaki, Japan, Rev. and Mrs. Charles M. Warren, returning to the mission.

September 29. In Mt. Silinda, Africa, Dr. and Mrs. William T. Lawrence, returning to the mission.

October 2. In Madura, India, Rev. and Mrs. Raymond A. Dudley, returning to the mission.

October 5. In Bombay, India, Miss Ella C. Hoxie, *en route* to Sholapur.

October 7. In Durban, Africa, Dr. and Mrs. J. B. McCord, returning to the mission.

October 9. In Kobe, Japan, Mr. Harold W. Moseley, *en route* to Kyoto.

Arrivals from the Field

October —. In San Francisco, Rev. and Mrs. Dwight W. Learned, of Kyoto, Japan.

November 7. In Providence, R. I., Miss Theda B. Phelps, of Marash, Turkey.

November 16. In New York, Miss Leona L. Burr, of Shaowu, China, and Ahmednagar, India.

Married

October 10. At Shanghai, China, Miss Mary B. Cushman, formerly of Foochow Mission, and Mr. Irving S. Brown.

October 16. At Bombay, India, Miss Marion J. Beman, formerly of Marathi Mission, and Rev. Gordon M. Chute.

Births

September 4. At Foochow, China, a daughter, Katherine Whiting, to Rev. and Mrs. Ralph R. Shrader, of Foochow Mission.

September 10. At Chisamba, West Africa, a son, Robert Linne, to Mr. and Mrs. Allen E. McAllester, of Sachekela.

October 4. At Mt. Silinda, Rhodesia, a daughter, Joanne Elizabeth, to Mr. and Mrs. Samuel J. Curtis.

Deaths

September 14. In Oakland, Cal., Miss Virginia C. Murdock, M.D., aged seventy years, formerly of North China Mission.

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November 12. In Walpole, Mass., Mrs. Caroline Plimpton Adams, aged 86, formerly of Austria Mission.

DR. VIRGINIA MURDOCK

September 14, 1928, in Oakland, Cal., Miss Virginia C. Murdock, M.D.

Dr. Murdock was born in Zanesville, Ohio, October 1, 1858. She studied in the Normal University, Normal, Illinois, the Woman's Medical College, Philadelphia, and the Graduate Department of the University of Michigan, where she received her diploma as Doctor of Medicine.

She was appointed a missionary of the A. B. C. F. M. under the W. B. M. I., and sailed for China in February, 1881; and after almost twenty years of successful practice and devoted service, returned to the United States, across the Gobi Desert, in 1900.

The privations and perils of this "Flight for Life" during the Boxer uprising left her so broken in health that she was never able to return to her chosen field, where her memory is still cherished in the two stations Kalgan and Peking, in each of which she had labored.

Brave in suffering, as untiring in devotion to those in need, her last gift to the missionary cause is called most fittingly The Murdock Cottage in Pilgrim Place, Claremont, Cal. Her associates, who honored and loved her, hoped it might become her home, but instead she went last September to the Father's House. Still "her works do follow her."

M. H. P.

MRS. EDWIN A. ADAMS

Mrs. Caroline Plimpton Adams, widow of Rev. Edwin A. Adams, formerly of the Austria Mission of the Board, died at her home in Walpole, Mass., Monday evening, November 12, after a short illness. She and Dr. Adams spent ten rich and fruitful years in Bohemia, and later spent several years among the Bohemians of Chicago. Their last years were spent in Walpole, Mrs. Adams' childhood home, a member of the well-known Plimpton family. Six children survive her: Rebecca E. of Walpole, Mrs. E. H. Harper of Bedford, Va., Elizabeth M. of Olivet College, Katherine N., President of Constantinople College for Women, Edwin T., Professor at Princeton, and George P., Professor at the University of California.

Mrs. Adams' life was a radiantly beautiful and happy one. She was greatly beloved in the home circle, in Chicago among the Bohemian element, and in far off Prague. A beautiful memorial, the gift of Dr. and Mrs. Adams' Bohemian friends in Chicago, marks their resting place in the Maple Grove Cemetery in Walpole.

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FEB 14

GOOD MORNING
PRAYER
Our Father as we start the day
We think of children far away
In other lands across the sea.
Help us their loving friends to be.
Help all Thy children everywhere
To share Thee and Thy loving care.

"Our primary children are quite delighted with the Good Morning Prayer which I have just placed in their room," writes Mrs. Burbank of West Boylston, Mass.

Is there a primary department where *you* might place one?

How about the children in your home? Is there room on the wall for one of these posters?

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Biographical sketches of all our missionaries, with present location and special work. These are in alphabetical order and are followed by an alphabetical list of associate missionaries, giving the term of service of each one, his special work, and the name of the college, mission, or other organization which has engaged him. This section is an absolutely new feature of the Year Book.

The early history of the American Board and a description of its present organization, with the names of its officers. Its aims and its standards.

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New outline maps of each Mission with the names of all the Stations in bold type. A list of these Stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names; statistical tables.

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The cover is an imitation of the quaint, crude maps of olden times.

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